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The Recent Inundation in the Kwangtung Province of China.

BY REV. C. R. HAGER.

EDITORS PACIFIC.—It would, no doubt, be of interest to the readers of THE PACIFIC, especially to those who take an interest in the work of missions on this Coast, to hear something of the recent floods which have inundated a large territory of country, and devastated large fields of growing rice. To form a correct idea of how much has been really lost on account of the floods, it needs to be remembered that the districts principally submerged lie at the junction of three rivers, whose waters in the month of June are always high, and only high embankments keep the water from submerging the grain fields. It is thus seen that whenever there is an unusual amount of rain-fall, as we have had this year (some 80 inches up to the month of August have fallen in Hongkong this year) that the water rises and pours down from the higher districts like mighty torrents; and if each river had a separate outlet into the sea no injury might ever be experienced, but it is at the junction of these three rivers—Sam Shui—that the greatest danger occurs. This conjunction of the three rivers is situated some 40 miles west of Canton. In June last the windows of heaven were opened, and there dropped such copious showers for a number of days that all the streams rose to their full capacity. But the water did not stop there, but still rose higher and higher, until the low lands skirting the banks of the rivers were submerged; but not yet were the angry waves satisfied, but sought to force their way through and over the embankments that were the safeguards of the people from the dreaded floods. With the embankments gone, the fields were soon flooded, until the grain was also swept away. Higher still rose the flood, until the tops of trees and houses could only be seen. One missionary, Rev. A. A. Fulton, is said to have tied his boat to the tops of trees for three days. The people that are not carried down the rushing streams betake themselves to the mountains for protection. The sea has taken possession of the land, and mountains rise like so many islands in the midst of the sea. Many, too, of the sufferers seek refuge wherever they can; but, with all the available means of help, many still pay the penalty of their lives in a watery grave. As soon as the state of things became known in Canton, relief parties were sent out, in which two Chinese societies took the leading part, and thus far have distributed among the suffering communities over \$100,000 worth of provisions. All honor to the Oi Yuh Shin Yung Society of Canton and the Yung Wah Hospital of Hongkong for their timely assistance. The appearance of the country after the flood can be easily imagined. The mud butts have mixed themselves with the floods and are no more. In many villages not a single house remains to tell the fate of the disasters; in others the brick walls have given away, and only a few of the houses remain entire. The large fields of ripening grain (the first harvest is gathered about the 1st of July) are stagnant pools, and there is not a vestige of indication that they were once luxuriant rice-fields. The fish-ponds are filled with the debris from the mountains. Embankments are broken, and desolation is visible on every side. For more than 100 miles along the rivers, and extending in some places back more than seven or eight miles from the banks of the rivers, there are seen the effects of the ravages of the flood. Some 500,000 persons became sufferers on account of the desolation caused by the inundation. But the Chinese Societies were not the only agencies who assisted in bringing rice to the starving people. Missionaries went to the devastated districts, and with their own eyes saw the misery of the people, and then, with their own hands, distributed rice to them according to their necessities. A society was formed, whose subscription from the foreign community in Canton and Hongkong exceeds already \$12,000. Money has also come from the Coast ports, and some from California, to aid this worthy cause for relieving suffering. The Chinese Government has also aided the sufferers to some extent. But still there is need of more and larger, benevolent contributions. Recent investigations show that the five districts where the floods have caused the most damage are Sam Shui, Teing Nw, Sz Ni, Ko Ming and Ko In. In these districts the land is not so fertile as to produce large crops of rice, even in the most favored season. As may be known to the readers of THE PACIFIC, the rice-fields usually yield two crops, so that when the floods had again subsided, in June last, the people immediately began to make preparations to plant the second crop. On an average the agricultural people had about 6 Chinese acres to a man, and the usual yield is from 400 to 500 pounds of rice to the Chinese acre. (Six Chinese acres make one English acre.) After the second crop had been planted, the floods once more came, and four-fifths of the new planting must be re-planted in order to insure any crop; but this late planting is also again dependent upon the

rains of the present month, so that if there is not much rain to bring the growing rice to its full maturity a famine is almost certain to follow. At present writing the outlook for copious showers during this month is not exceedingly flattering. Probably, only a two-fifth crop will be realized from this second planting. It is true that where the first planting after the flood was not again submerged and destroyed the outlook is, indeed, hopeful, and perhaps a larger crop will be realized than usual; but then the greater part of the fields were obliged to be re-planted, so that the crop will entirely depend upon the autumn weather. Many places are still, or have been until recently, under water, so that no harvest can be expected from those districts; and this land comprises about one-third of two districts. If, on the whole, there is one-third of a crop, it will be the maximum, and some of the people say there will only be one-fifth of a crop. In three of the districts the embankments have been repaired, and much praise is due to the Provincial Commander. A squad of soldiers, under the charge of a lieutenant, were stationed at the different breaks in the embankment to compel the people to labor upon them, and repair the damages as far as possible. These embankments are now nearly repaired in three districts; but in the other two the work, being left in the hands of the people, has made but little advancement; and even what has been done has only been done with a view to prevent emergencies, and four times as much is needed to complete them. It is needless to say that the people, left to themselves, are unable to protect themselves; they need the stern rule of military law to lead them to enact measures for their self-preservation; hence, in the two last-named districts the work has been allowed to be poorly done, which, if not bettered before next spring, will again see the rivers come and break through the embankments in a flood. The money for raising again embankments is derived from three sources—government grants, benevolent contributions, and levies *pro rata* on acreage. The greatest amount of money is raised from the last source; thus, the owners of land directly protected by these levies must chiefly pay for the repairs made on these embankments; and very often the *pro rata* tax is so large as to compel them to part with a part of their land in order to meet the tax levied upon them; and the amount of money required for this work in repairing these embankments is by no means small. The chief embankment protecting three of the above districts mentioned is called Fung Lok, and is some 100 miles long, averaging about 23 feet high, and 14 feet thick through the center. In one of the districts 13 breaches have been made, of 60 to 100 feet in length. In other districts 24 out of the 27 embankments were broken, so that the money required for the reparation of these breaches is a considerable sum.

But what is the present condition and resources of the agricultural people? If we look first at the appearances of the villages we find that some attempts have been made to rebuild the destroyed houses though, in the main, wooden shanties have only been reared, or, where the mud walls were not entirely destroyed, the corners of such angular walls are used to support a covering made of wood, and into this place as many creep as possible. These poorly constructed houses are only for temporary use; and if they are not able to rear better houses before winter their condition will, indeed, be deplorable. The mud houses, which may be seen in all parts of China, are, in some cases, again rebuilt; and one might think that the people could easily construct them, for they only cost some \$20. But that \$20 is enough to support one man with food for one year. About one-tenth of the houses torn down have been rebuilt. The people have used various methods to buy their rice plants for their second planting. These, as might be expected, were unusually high, and yet the people must buy them, or else let their fields go unplanted; and the Provincial Commander, above referred to, wisely compelled the people to plant their fields; so, while the women were engaged in repairing the embankments, the men were out putting in their crops. All the available articles of the remaining goods were either sold or pawned, in order to get the needed rice plants. In some instances oxen worth \$10 were sold for \$6. Plovers were pawned, and even the large pots wherein the Chinese cook their rice were pawned in a similar way. The want of money brought nearly every one to the pawn-shop with some article to be pawned; and such were the demands for money in exchange for articles of value that some of the pawn-shops soon had no more money left. Their rates were proportionately, also, very high. What was in ordinary times pawned for \$1.40 was now pawned for \$0.56; i. e., from the value of \$1.40 in goods only \$0.56 was received in ready money. Some of the people were also obliged to sell a part of their land to secure money to plant the rest. Some, again, raised money by mortgaging their lands. The interest paid was one-half that of the pawn shops. On \$1.40 the interest was \$0.02; the first month, \$0.04; the second month, \$0.06; the third month, and so on, increasing in an arithmetical ratio. It is needless to say that the people never can redeem their property with such exorbitant rates of interest. Some five years ago, when there was a flood, 3,000 *taels*, or \$4,200, was borrowed on the land, and only about \$980 has been paid back. The principal cause which has kept the people from starving is the fact that a large number of the poorer classes have been employed upon the embankments, at which they received some five pints of rice for their daily toil. But the work is now almost completed, and there is little for the people to do by which they can obtain a livelihood. A few go to the mountains to cut grass and wood, and take it to the market, and sell it for a small sum. But this sort of work will not last through all the winter months. Many, fearing a famine, sell their land to their more fortunate neighbors who have money, and then move to a neighboring city. What the result will be is yet uncertain, but the present outlook presages want and distress, and the call for money and assistance is as imminent as ever. May the Lord open the hearts of those whom he has prospered to relieve the wants of the needy. We trust that this calamity will be for the glory of God, and that the bitter antagonism to the foreigner and the doctrine of Jesus will, in part, disappear, and a better era be ushered in, when men from every quarter shall be heard to inquire the gospel way of salvation. God grant that it may be so in our prayer, as we press forward at the Master's call.

Narrative of the State of Religion.

The past year has witnessed some increase in the number of churches, members and ministers, but it has not been a year remarkable for spiritual power, or the development of activity and benevolence in our churches generally. The net increase in membership has been 339, which is 28 less than the average for the preceding five years. The membership of our California churches is 6,619, a gain of forty-two per cent. since 1880. The benevolent contributions of the past year, so far as reported, amount to \$19,485.80, an average of \$2.94 per member. That this is not exceptionally large appears from the fact that the total benevolent contributions of our churches for the past five years amount to \$120,466.29, a yearly average of \$24,093.25. The average of membership for the same period has been 5,939, making the gifts of Congregationalists in California to objects of benevolence, outside their own parishes, amount to \$4.05 per member, annually, for the past five years. These gifts have been for Christian education, Home and Foreign Missions, church-building, etc., and are in addition to a yearly average of \$72,671.36, given by these same churches and congregations for home expenditures. The average amount per member raised by our churches for the past five years, and passing through our church treasuries, is equal to \$16.29 per member. That the churches giving to objects of benevolence, outside their own parishes, are not limited to a few, appears from the fact that over eighty per cent. of churches that have been organized two or more years have, year by year, made contributions. It is of interest here to observe that, in 1884, out of a total of 4,092 Congregational churches in the United States, 3,008 contributed over one and a half million dollars to objects of Christian benevolence. Both in California, and in the whole land, the figures given do not include large individual gifts that did not find their way into the treasuries of our churches. This matter of benevolence has been dwelt upon thus, at some length, for two reasons: First, because in a recent pastoral letter, urging a missionary collection, the Bishop of one of the Episcopal dioceses of this State challenges some statement of figures by reason of these words of his, officially put forth: "Let no one express the selfish fear that we may detract from our parochial work by giving to the Church's needs. Let us bear in mind, that we are not Congregationalists, looking only after the needs of our individual parishes, but Churchmen, with hearts and hands for the whole Church." For the great good that bishops and churchmen are doing in the world we rejoice, and will rejoice; but he betrays ignorance, and has his appeal upon what is false and prejudicial, who characterizes Congregationalists as looking only after the needs of their own parishes. A second reason for dwelling at some length upon this matter of benevolence in this report is, that our churches may realize and our younger brothers may learn that the good Congregationalists they must have, as the Bishop beautifully expresses it, "hearts and hands for the whole Church." Historically, our churches have been benevolent churches, as institutions of Christian education all over the land can bear witness, and as is evidenced by the records of our great Home and Foreign Missionary Societies. In regard to the work of the churches in detail, not many report items of exceptional interest. It is of interest, however, to read that in Modoc county, in the extreme northern part of the State, the church in Alturas maintains a mission school three evenings a week, and Sunday services two or three

times a month, for the Pitt Indians; and that in the same congregation a society of children, called the Busy Bees, meets once a week, when the members receive lessons in fancy work, interspersed with devotional and literary exercises. The pastor at Auburn preaches at eight stations, monthly, outside of his central parish. The pastor at Benicia has rendered a valuable service to the cause of missions by a series of excellent articles on the work of the A. B. C. F. M. on this western coast. These articles have been published in THE PACIFIC. In Cedarville, Modoc county, there is a society of boys and girls, who work for the church. Articles are read relating to Home and Foreign Missions. In Eureka, Humboldt County, the pastor of the First church had a class of Chinese four evenings of each week, until February last, when every Chinaman in town was expelled by a mob. At Fresno, besides a Chinese school of twenty-five members, maintained by the California Chinese Mission, a missionary from the Armenian colony is on the ground, supported by the A. H. M. Society. The church in Gilroy feels deeply the death of its beloved pastor, Prof. H. B. Norton. Salt Lake has a beautiful new house of worship. Martinez, too, has had a building revival; all hearts are praying that the Spirit may honor the new building with his presence. The year has been one of great blessing to the First church in Oakland. Its long-standing and heavy debt has been paid; 161 new members have been received, of whom 113 came in upon profession of faith, the result of a revival of unusual power. Its Market-street branch is fast coming to independence, enjoying now a pastor of its own. The church, under the able generalship of its pastor, assisted by his efficient fellow-laborers, is doing excellent work for the children, and has kept things moving all along the line. Many persons, young and old, have been brought into the kingdom, and the benevolent gifts of the church have amounted to over six thousand dollars. The Second and Golden Gate churches report special services, held with good results to church and congregation. Sequoia and Saratoga report revival interest, with conversions. Santa Barbara, after being in a pastorless condition for some time, is happy in the coming of Rev. Charles I. Weizel, of Norwich Town, Conn. His pastorate at Santa Barbara has begun since the close of the statistical year. At Sanol Glen, Alameda county, a church has been organized, and a house of worship begun, but the recognition of the church by Council has not yet taken place. Rev. W. F. Furman has arrived in the State since the close of the statistical year, in response to a hearty call from the church in Stockton, and has entered upon his labors there. In the protracted absence of the pastor of the First Church San Francisco, on account of ill health, Rev. R. F. Taber, of the Presbyterian church, Alameda, has been supplying the pulpit. Besides the active Sunday-school work of Plymouth church, San Francisco, several of its individual members are working efficiently as superintendents and teachers of schools in charge of the Congregational Associates. Bethany church maintains its active interest in the Chinese work. Olivet church, San Francisco, organized last year, has come into our fellowship by the recognition of Council, and is doing excellent work. It is a child of the Congregational Associates. Of the San Francisco churches, in general, it may be said that last winter they held Union Evangelistic meetings for a season, and were brought into closer and more tender relations to each other; many of their members have been quickened spiritually, and some conversions resulted from the meetings. The additions to the six San Francisco churches, upon profession of faith, aggregated 93, and were distributed as follows: Plymouth, 21; Third, 13; Olivet, 17; Bethany, 14; First, 13; Fourth, 10. Other churches in the State receiving ten or more upon profession of faith were: Oakland Second, 10; Eureka Second, 14; Berkeley First, 15; Los Angeles First, 18; San Jose, 19; Oakland First, 113. We have 106 churches; fifty report no additions upon profession of faith. Not to underestimate the good work done by these churches; not to question the faithful preaching of these pastors, is it not evident that our imperative need is the converting power of the Holy Spirit? In presenting the statistics of the past year, the Statistical Secretary would take the liberty of reminding pastors, and church clerks, and treasurers, of the importance of having a church record book, and of keeping therein a faithful and exact record of all accessories, removals, etc., of all current expenses and benevolent contributions. It is surprising in how many churches the records are loosely kept. With the frequent change of pastorate, the church records derive special importance.

Having a record well kept, will not pastors and others, who receive the blanks of the Statistical Secretary on the first day of September, fill them out promptly, accurately and fully? Only thus can our annual reports be issued promptly, and find their way in good season to the Congregational Year-Book. H. E. Jewett, Statistical Secretary.

The Woman's Board OF THE PACIFIC.

President, Miss Lucy M. Fay, 1312 Taylor Street, San Francisco.
Treasurer, Mrs. R. E. Cole, 572 Twelfth St., Oakland, Cal.
Mrs. S. S. Smith, 1704 Geary St., San Francisco, Recording Secretary.
Mrs. H. E. Jewett, Foreign Secretary and Editor of "Column," Hopkins Academy, Oakland, Cal.
Mrs. J. H. Warren, 1526 Eddy St., San Francisco, and Mrs. I. E. Dwinell, Pacific Theological Seminary, Oakland, Home Secretaries.

The Young Ladies' Branch.

BY HARRIET W. MOORAR.

The first quarterly meeting of the Young Ladies' Branch was held Saturday afternoon, November 21st, in the chapel of the Plymouth-avenue church, Oakland. The little chapel was well filled, and the fifty girls there gathered were full of interest in the new work, and eager for its enlargement. How can we start auxiliaries in churches where no young ladies' society now exists? was the leading question in an informal discussion at the beginning of the meeting. That problem is part of the work of our Branch, and not only do we want to start new auxiliaries, but to become acquainted with those farther away, and to send a share of the help and of the enthusiasm of our meetings to our sisters who are unable to be with us.

Very interesting were the reports from the different churches, telling of the work of each society, its failures and successes; yes, and of the interest each one felt in our missionary, Miss Effie Gunnison, and of the desire to do all possible towards her support. Some pledged themselves for a certain amount to that end, and the figures are very encouraging ones, indeed. We can but be hopeful for the success of our Branch. Perhaps most interesting to every girl in the meeting was a letter from Miss Gunnison herself, telling of her trip and of her safe arrival in Japan. I am sure we all felt for her when we heard of the many stormy days and nights at sea, when it seemed as if all must be lost, and rejoiced with her in her happiness at finding Japan so pleasant in every way, and every one very hospitable and kind. Will it not do Miss Gunnison good to know that not only is she doing missionary work among the Japanese, far away across the waters, but she is doing good work here in enlarging the interest and increasing the enthusiasm of every girl in the Branch? Her influence has already brought one new auxiliary to us, and we are right glad to welcome the Gunnison Circle of Market-street church. As our thoughts were much with our missionary, it was pleasant to hear a paper read, descriptive of the section of country to which she has gone. Our meeting, though short, was a very pleasant one, and greatly encouraged us to press on—to work, that ours may be a branch bearing much fruit, and whose "leaves" are really for the "healing of the nations."

Grandma Thoburn's Chain.

BY H. E. J.

"He cometh unto you with a tale which holdeth children from play." Come, children, and take these front seats, while I tell you the story of the missionary chain. You know how your mamas and grandmas have started out every few weeks to attend a missionary meeting, leaving you at school or with some sober-minded Katharina or Bridget, or, possibly, with your Aunt Prudence or big sister Jane. If you lived at our house you would know all about Miss Starkweather and Miss Gulick and Mrs. Holbrook and Miss Gunnison. I presume you know a good deal about them and their work. If not, ask your mamas, and they can tell you. There is a lady in San Francisco whose name no one seems to know, so I will have to call her Mrs. Nemo, who knows how much good these missionaries are doing in Japan and Spain and South Africa. She longed to help them tell—

"The old, old story Of Jesus and his love."

But her heart was bigger than her purse, so she said, "I have a gold chain, which, if sold, might bring a little money that could be used by the missionaries for the good of heathen women. Mrs. Cole, the Treasurer of the W. B. M. P., was glad to get the chain. But what should she do with it? She thought about it, and others thought about it. You know something always comes of thinking, whether it be about a conundrum, an example in arithmetic, a duty, or a watch-chain. Well, after these ladies had thought about the chain, they began to think of an old lady. Did you ever think of a watch-chain and an old lady? If not, I am sure you will very often after I have finished my story. No doubt you have thought of your grandma, with her sweet face and silvery hair. But this old lady is your other grandma now. In a large church full of people, in Berkeley, Mr. J. M. Haven (whom I wish you all knew) told your papas and mamas, and all the other grown-up people, about her. He said she was born in the year 1800. That was before your grandpa

and grandma were born. For eighty-five years she has lived in this world, doing good to all about her. Twelve years ago, at Santa Cruz, she joined with other ladies in starting the Woman's Board. Now, the thing thought of by the ladies, as they looked at the beautiful gold chain, was, "We will ask the people in this church to-night to buy this chain, in shares of one dollar each, and give it to Grandma Thoburn of Rio Vista. Evening came, and after the Secretaries had finished reading their reports, Mr. Haven told the story of the chain. He told of the love for Christ which led the unknown friend in San Francisco to make the gift. He told of Mrs. Thoburn and of her love for the missionary work, and then he began to ask the people to take shares in the chain. How quickly the names began to come in, the names of children falling upon the air like apple blossoms in the springtime—your names, and with your names the dollars! We won't try to recall the names of the old folks, but look closely and see if you recognize your names in this list. I give them in the order subscribed: Gertrude M. J., Mary F. J., Theodore F. S., Albert B., Mary H. P., Henry S. P., a P. too small to have a name, Elsie M. C., four little brothers and sisters H., one of whom is in heaven, Harold W., two little E.'s, Benton P., Charles P. B., two R.'s, Bessie and Hattie M., Eva M., two little B.'s just from the "Islands," Baby V., Alice B. O., Edith C., infant class in Saratoga, Phoebe B., Johnny H., Morning Star Lights of Market-street, Oakland, Erle L., Julia, Charles, Willie and Mary C., Walter I. M. of Iowa, Willis T., Alfred H. B., Herbert B. W., Willie W. W., Helen W., Fred N., Susie P., Mary McL., Sam Fay B. The names and the dollars kept coming in until there were as many dollars as the years of Grandma Thoburn's life. The morning came, and with it more dollars, until that gold chain had brought one hundred and three dollars into the treasury. Now, children, you must know that this money will help support the missionaries, and the chain has gone to Mrs. Hannah Thoburn of Rio Vista, the oldest active member of the W. B. M. P.

Did you ever think how the Bible seems to have a verse for every occasion? The chain was sent with this verse: "I decked thee also with ornaments, and I put * * * a chain on thy neck. * * * And thy renown went forth among the heathen for thy beauty." (Ezek. xvi: 11-15.) The answer came back as follows: "To the Friends and Co-workers of the W. B. M. P.—1873-1885: 'A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth.' (Prov. xvi: 8)"

"HANNAH T. THOBURN." And now, my long story must be brought to a close. A beautiful autograph album has been prepared at the suggestion of Mr. George Locke, who has ten shares in the chain. It contains Grandma Thoburn's photograph and a lock of her rich, nut-brown hair, in which Father Time has sprinkled no silver threads. All your names will be written in this album, and some time you will, we hope, see the book, and write your names yourselves. If there are those among your friends who wish to take shares in this chain, tell them that they can pay the money (a dollar a share) to Mrs. R. E. Cole, Treasurer of the Board, at Oakland, and their names will be entered in the album. Let the children's tribute to old age be like the laughing spring that sends its sparkling waters down through the fields all through the year; for every dollar given is an offering to the Lord, who loves the children in these happy Christian homes of America and in the heathen homes of other lands.

Fruit and Flower Mission.

SAN FRANCISCO, Nov. 26, 1885.

The San Francisco Fruit and Flower Mission desires to express its heartfelt thanks to the SAN FRANCISCO PACIFIC for kindly publishing the Flower Mission article by Erle Douglas, and to the generous friends in the city and county for their liberal responses to the Mission's Thanksgiving appeal.

EFFIE S. JOHNSON, Pres.
MARY G. ELLIOT, Treas.
KATE B. ELLIOT, Cor. Sec'y.

The Nyansa mission in Central Africa, of the Church Missionary Society, has had another severe affliction in the martyrdom of three of its young converts. They were bound alive to a scaffolding, under which a fire was made, and they were slowly roasted to death. Their persecutors taunted them, bidding them pray to Isia Masiya, Jesus Christ, and see if he would rescue them. The ladies clung to their faith, singing their hymns in the fire. One of their tormentors was so impressed with their Christian fortitude that he has determined to learn to pray also.

A dispatch from Madrid says that Senor Sagasta, the new Prime Minister, is confident of the support of the Left, and that D. Miquel, with the assistance of the Royalists, will defend the monarchy and regency of Queen Christina, although ex Queen Isabella is more popular than Christina, who is considered proud and cold.

Contributions.

(For THE PACIFIC.)

INVOCATION.

Lord of Love and Life divine,
Come within my soul and shine;
Lead me in the "perfect way";
Human-like, I go astray.
Where'er thou art—below, above—
I know thou art wisdom, truth and love.

Lord of Love and Life divine,
Make me wholly, purely, thine;
True, I wander far from thee,
But thy Truth shall make me free;
Oft desired and brought to mind,
Plenteous grace and mercy find.

Lord of Love and Life divine,
May thy will and law be mine;
Forgive and bless; thy child sustain;
Let thy Spirit now remain.
Life would be one blank despair
Were it not for faith and prayer.

S. C. B.

Church Decadence.

EDITORS PACIFIC: In your interesting series of articles on "The Alleged Decadence of Evangelical Churches—No. 4," published in THE PACIFIC of October 21st, it is said of those who affirm such decadence that "they do not choose to put their finger on the exact point of decadence. They prefer general and indefinite charges." There are some cases in which the "exact points of decadence" seem to have been designated with sufficient clearness, and it may be well that these points should receive some special attention. According to the report of the last General Conference of the Congregational churches in Maine, many of them seem to be in a low, and some even in a dying, condition. Of the ten churches comprising the Aristocrat Conference, it is stated that three have "only a name to live," and that the total additions to the membership in this Conference during the past year were twenty; removals, sixteen; net gain, four. In Piscataway Conference three of the ten churches are so far reduced as not to sustain stated preaching, and one of them has but a single member. In Washington Conference, of twenty churches, only nine have pastors, and of these but one is settled. The additions for the year were thirty-two, and only three of these by profession of faith. The removals by death and otherwise were forty-six, making a net loss in these twenty churches of fourteen. In Penobscot Conference, of nineteen churches, there was a net loss of one member; in Waldo Conference, nine; in Lincoln and Sagadahoc Conferences, of twenty-two churches, thirty. In Hancock Conference, of fifteen churches, there was a net gain of four. In Somerset Conference the report says seven of the thirteen churches are without preaching, and the net loss of membership has been nine. In Franklin Conference seven of the ten churches received no new members during the year. In the fifteen churches of Oxford Conference there are one hundred and thirty less members on the roll of membership than five years ago. In Cumberland North Conference, of twenty-one churches, there is a net loss of twenty-two. Of the two hundred and one removals one hundred and four were reported as "removed by discipline." Summing up, of the two hundred and sixteen Congregational churches of the State, the net gain for the year has been one hundred and thirty-nine members, but in seven of the fourteen Conferences there has been a net loss of eighty-six members.

It is surprising that, with such statistics as these, furnished by the Conference Secretary, a report should get abroad that there is a decadence going on in the churches of that State? And it is alleged, upon similarly incontestable authority, that the same sad state of things exists in Vermont. According to the report of the Corresponding Secretary to the General Convention of Congregational churches in that State, last June, of the twenty-two churches in Windham county seven are without pastors, and the net gain of membership for the year was nine. Windsor Conference reports fifty-nine less members than the previous year. In only four of the twenty-three churches was there any gain, and there was a falling off in the contributions both to home and foreign missions. The Secretary reports the twenty-three churches of Orange Conference "all still alive," though one is as good as dead, being "in a condition of decay and despair." The number of members in the Sunday-schools of this Conference, and the number of families in the congregations, are more than ten per cent. less than the previous year. In Caledonia Conference the tables show a considerable loss in Sunday-school membership and families attending church; also a decrease in benevolent contributions and home expenditures. Lamotte Conference reports fifteen church members less than last year.

The Warren church, being reduced to a single member over 90 years of age, was dropped from the list of churches. The thirteen churches of this Conference show a slight decrease in the total membership. Franklin Conference reports a loss of one member. One church in Franklin reports no minister, no deacon, and but a handful of members who are quite discouraged. Chittenden Conference reports a loss both in church and Sunday-school membership, as also in benevolent contributions. Rutland Conference, with eighteen churches, reports some increase in church and Sunday-school, but a decrease of fourteen per cent. in benevolent contributions—four churches without pastors. The last Conference on the list is Bennington, which has eleven churches, and shows an increase in the Sunday-school, but a discouraging loss in church members. Summing up, the net losses in church membership aggregate 148; the net gains, 162; total net gain for the year in all the Congregational churches

of Vermont, 14! If this is not actual decadence, it comes quite too near it to be pleasant, and certainly goes far to excuse, if not to justify, those who assert—not, let us hope, with exultation, but regret—that what Oliver Wendell Holmes calls "a general flavor of mild decay" pervades a great many of the old New England churches. It is noticeable that among the causes of these unsatisfactory statistics mentioned in the official reports referred to, a decrease in population is not referred to, but "a low standard of Christian morality among some disciples," "neglect of household worship and the prayer-meetings," "a worldly spirit in social and holiday observances," and "the multiplication of societies for various objects to such an extent as to crowd the Church one side." The prevalence of the spiritualistic delusion and of Agnosticism and Logosism were also referred to by some of the speakers at these State Conferences as accounting, in part at least, for the unpromising condition of so many of the churches. But there was a general agreement that it was every way better to acknowledge the unpleasant facts developed by the reports of the churches than to ignore or hide them.

In your "Jottings from the Hub," in a late PACIFIC, I note the report of a discourse by Rev. Dr. Meredith of the Union Congregational Church, Boston, in which he spoke of the sad state of the Israelites in Eli's time, when the ark of God was allowed to be captured by the Philistines, and showed wherein the Christian Church to-day was, in some respects, in a similar condition—made weak and demoralized by superstition, inconsistency and indifference. He said: "There was the outward form of religion, but at the same time there was an utter disregard of God's law. Is it not time that the Church was criticized? I see men devout in the sanctuary and detestable at home; saintly on the Sabbath, and sordid all the rest of the week, who are ostentatious in church and who grind their own workmen. I see that with my own eyes, and so do you. I see men who profess that their characters are molded after the image of Christ, but who are censorious in spirit and narrow in their souls. What I see, you may rest assured the world sees, and they look on without making any allowance which I might make. They see these men and say, 'I am as good as they are.' That is exactly what is going on. The inconsistency of church members is the weakness of the church." The occasional fall of some great man, holding an exalted position in the church, bad as it was for the cause of Christ, was "not half so bad as the habitual indifference of church members." He said: "There is room for that! * * * Everything around us is in earnest. Paganism, Mormonism, infidelity, Poetry, everything seems to be busy, while we, the noblest work of all, are heedless, exclusive, and self-satisfied." These, Messrs. Editors, are the merited chidings of an evangelical friend, not the sneers of an infidel enemy. VIGILANTUS.

The Fish Story.

A few years ago a godless acquaintance (in whose office I had called on business) who had just been reading Ingersoll's pasquinade upon the story of Jonah, tried to ridicule me out of my belief in the sacred Scriptures, which he represented as full of contradictions, indecencies and utter folly. My reply, however it may have failed to convince his understanding, I believe touched his heart, for he ceased, for the time, to sneer at the Word of God. To-day I have been studying the same story of Jonah, and find it full of precious instruction for all. God called Jonah to the unwelcome task of proclaiming his message to a guilty heathen city. Jonah, instead of obeying, attempted to flee from the task and the God who imposed it. So does many a man, and learns, as Jonah learned, the utter futility of the attempt. Had Jonah reached Tarshish, would he have been known there as a prophet of the Lord? No. With the feeling that he had escaped his responsibility to and service of God, he would have pursued his own schemes, as so many are now doing, far from the scenes of their childhood, where they were known as the professed servants of the Lord. How many "Eastern Christians" are now in California, whose neighbors and acquaintances never even dream that they had ever professed Christ—men and women who have escaped from the presence of the Lord. I have known such, and have heard them in bitter shame and sorrow (when God had found them out) confess their sin, and utter their vows henceforth to be faithful and obedient. Jonah fled from the grandest honor and richest blessing of his life. When afterward he, in obedience to the renewed command of God, preached to Nineveh, behold! a whole city, from king to beggar, believing his message, bowed in sackcloth, humble and repentant, before Jehovah, whose mercy reversed the message of destruction, and in its place granted salvation. Jonah, in his Jewish bigotry, was grieved because God had mercy on Nineveh. My brother, is there no soul dear you whom you think God should destroy, that he is still sparing, waiting for Christian faithfulness on your part to warn and plead with, and so bring to repentance and salvation? Look about you, and if you find such an one, hasten to carry God's message. Peradventure you may save a soul from death, and hide a multitude of sins. H.

The hiding-places of man are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds; in summer they are hidden away among the green leaves, but in winter they are seen among the naked branches."—J. W. Alexander.

Young Men's Christian Associations.

THEIR ORIGIN AND HISTORY.

About forty-two years ago a young man named George Williams, then something over twenty years of age, who had just been converted to a life of piety in one of the country districts of England, where he resided with his parents, went to London, and obtained employment in a draper's establishment on a salary of five shillings a month, besides his board. In the same house were one hundred and eighty-five other employes, and in their spiritual welfare young Williams immediately began to feel a deep interest. He, accordingly, invited a few of them to his room, where he engaged them in religious conversation and the study of the Bible. Regular meetings were soon arranged for, and the numbers attending them rapidly increased, so that soon a larger room for holding the gatherings had to be provided; and out of this movement grew the first Young Men's Christian Association, which was formally inaugurated June 18, 1844. Mr. Williams is yet living, and is now the head of the house in which he began his business career so long ago. He is counted among the wealthiest men in London, and is known as one of the leading philanthropists of that metropolis. He still takes a deep interest in the Young Men's Christian Association, giving his personal attention to the work, and contributing largely for its expenses. It was principally through his influence and pecuniary aid that Exeter Hall, purchased several years ago for the use of the Association, was procured. He is said to have contributed \$100,000 toward paying for it. The little room in which his first meetings were held is still in his possession, and, with its original furniture, is preserved in the same condition as when he first occupied it. It was visited and inspected with much interest by Brother McCoy, the delegate from California to the International Y. M. C. A. Convention, held last year in Berlin. The history of Young Men's Christian Associations has been a remarkable one. The first one in America was established in Montreal in 1847. Shortly after, one was begun in Boston. This was soon followed by another in New York city, and the third one in the United States was organized in 1853 in San Francisco. There are now a thousand such Associations in the United States, and in the world three thousand. They are found wherever Christian civilization has reached, not only in countries recognized as Christian, but in Syria, China, Japan, and even in Africa. There are in this country sixty-five devoted exclusively to work among railroad men, and the general Association has under its direction fifty Superintendents, called Secretaries, whose names are on the pay-rolls of various roads, these roads paying their salaries, besides bearing much of the other expenses of the Associations, in consideration of the benefit which they derive from them through their good influence upon their employes. Last year \$75,000 was contributed for this purpose by the roads east of the Rocky Mountains. The work of Secretary of an Association requires peculiar qualifications, and the demand for the right kind of men for such positions is far in excess of the supply. At least forty more are needed now, and if they could be found could be employed at once. In California, four years ago, there was only one Association in existence—that in San Francisco—and it was burdened with a debt of \$84,000. Now it is entirely free from debt, and its property is placed beyond the reach of any such future encumbrance. There are in the State at present nineteen Associations, there being one in every city and town with a population of over 5,000 inhabitants, and three in connection with as many colleges. Henry J. McCoy, the Secretary of the San Francisco Association, is Chairman of the State Executive Committee, and has a general oversight of the work. Under the direction of this committee the annual conventions are held at different places. These gatherings are always very interesting; but the last one, recently held at Napa, undoubtedly surpassed all of its predecessors in this respect, as well as in every other, including the number in attendance and the high character of the proceedings, which was maintained until the close of the convention.

A New Book, Good for a Christmas Gift.* It is written by Rev. Lewis H. Reid, formerly pastor of one of the Presbyterian churches in Chicago. It is entitled "Similitudes of Christ." There are twelve of these similitudes presented. They are these: A well of life, a fountain of cleansing, a physician, a lamb, a shepherd, a rock, the living bread, the true vine, the door, the way, the true sight, the rose and lily. These brief, beautiful chapters are derived from the author's communion discourses, and have the flavor of the sweetest spiritual truth. The style is very chaste and simple. The sentences are short and crisp, but they present word pictures with exceeding vividness. The doctrinal interpretations are very clear and closely scriptural, and all the twelve chapters are most helpful to such as hunger to "know Him" more thoroughly. It is eminently a book of devotion; a book to take up for a brief reading when one longs to get clearer views of the Master; a book to have at hand in one's private room, and near by the Bible; a book singularly well adapted to use as a Christmas gift, particularly when something new and helpful is desired for young Christian friends. Mr. Reid says he writes this book, remembering the dying charge of his mother, who was well known to many now in the ministry: "Preach the gospel; preach 'SIMILITUDES OF CHRIST.' By Lewis H. Reid. Size, 6x8 inches. New York: A. D. F. Randolph & Co., 990 Broadway. 159 pages. 90 cents by mail.

Christ." The present writer is one of those now in the ministry above alluded to. There are others, also, with us, who were in Union Theological Seminary, New York, about the year 1848, and who doubtless remember her well. None who thus knew her can be surprised that her saintly influence should abide as a lifelong impulse with her son. S. H. W.

An Appeal.

The California Bible Society, organized in the year 1849, has had, and continues to have, a two fold object in view: First, to supply, gratuitously, families and individuals found without the Holy Scriptures; also mission Sunday-schools, together with humane and criminal institutions having no ability to purchase. It has been enabled, in part, to do this benevolent work by the contributions from churches on its field, and from individual donations, and the Society is still dependent on such aid for the carrying on of this important branch of its work. The Society has no paid agent in its field for soliciting funds, and the District Superintendent for the American Bible Society, having, in the providence of God, been laid aside through many months of severe illness from which he is slowly recovering, has been prevented from visiting the field. The trustees of the Society must depend upon pastors and churches, or church collections, and upon individuals, for their voluntary contributions. It is hoped that this brief circular will prompt churches and individuals to—at some period before the first of March next—remember the pressing needs and very important work of the Society by their liberal contributions. It should be said in this connection that while, as above stated, the Society has no paid soliciting agent, it has a faithful colporteur constantly at work in San Francisco, as a distributor, visiting over one thousand families and individuals, besides some thirty ships and other rail vessels, monthly; and the good work the Society is doing through this colporteur cannot be over-estimated, and which costs the Society, in salary of colporteur, and Bibles and Testaments given away, from \$70 to \$80 per month. Second, the sale of Bibles received by the Society from the American Bible Society leaves no profit, as they are sold at cost, it having been the policy of the American Bible Society and its auxiliaries (of which there are now over two thousand) to sell its publications at cost; so, after paying cost of book at New York, freight and depositary expenses, together with other incidentals belonging to depository account, there is nothing left this Society on the sale of the book. Of course, the Society must keep the various publications of the A. B. S., other than the more common kinds designed for its gratuitous work, that its patrons, contributing to assist in carrying on the benevolent department of the Society's work, shall not be under the necessity of going elsewhere, where they will be compelled to pay a large profit on a Bible or Testament. Church collections and individual donations may be sent to Mr. E. P. Flint, Room 8, 328 Montgomery street; or to Rev. John Thompson, District Superintendent for A. B. S., 1350 Franklin street, Oakland, or may be left with S. L. Strickland, at the Depository of the Society, No. 3 Montgomery street, San Francisco, where a large stock of the publications of the A. B. S. is constantly kept on hand. Officers—Annis Merrill, President; E. P. Flint, Treasurer; Wm. Abbott, Secretary.

Gleanings.

Ability and opportunity to do good ought to be considered as a call to do it. There is something better than a revival, and that is a Christian life that doesn't need to be revived.

Have a purpose in life, and, having it, throw into your work such strength of mind and muscle as God has given you.—Carlyle.

Give me matter and I will explain the formation of the world, but give me matter only, and I cannot explain the formation of a caterpillar.

Surely if a man would help his fellow-men, he can do so far more effectually by exhibiting truth than exposing error, by unveiling beauty than by a critical dissecting of deformity.—Essays.

Humbleness of mind is gained more by believing in Christ than by dwelling on our own sins. When we see the "King in his beauty," we have little desire to behold our own deformity.

Do not say, "It does not pay to begin what we probably will never finish." The beginning may be the part assigned to you. There are no dropped stitches or floating ends in God's loom.

There is no sign of those whom our Lord cured desiring to retain the privileges of the invalid. The joy of health is labor. He who is restored must be fellow-worker with God.—The Miracles.

How easy is the thought in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties.—Weighed and Wanting.

Every word of unkindness, every unfair hard judgment, every trembling regard of the outward and fearless disregard of the inward life, is a siding with the spirit of evil against the spirit of good.—Miracles.

It is good that we have sometimes some troubles and crosses; for they often make a man enter into himself and consider that he is here in banishment, and ought not to place his trust in any worldly thing.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

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WAIT AWHILE.

BY ROBERT WHITAKER.

If thy heart is lone and weary,
And the world seems sad and dreary,
Wait awhile;
Sorrow cannot last forever,
Tears and sighs will heal it never,
Life and joy we cannot sever,
Wait awhile.

When temptations fierce assail thee,
And thy strength and courage fail thee,
Wait awhile;
Do not yield the fight a minute,
Think what issues may be in it,
God will give thee strength to win it,
Wait awhile.

When the prayers thy lips have pleaded
Seem forgotten and unheeded,
Wait awhile;
God perchance thy faith is testing,
Thy soul with strength investing,
On his changeless goodness resting,
Wait awhile.

Life's great problems may perplex thee,
Sin and pain and sorrow vex thee,
Wait awhile;
In that brighter world eysian
Thou shalt see with clearer vision,
Seek to learn and work thy mission,
Wait awhile.

Wait awhile! thy feet may falter,
But God's truth can never alter,
Wait awhile;
If thy soul His yoke hath taken,
Thou canst never be forsaken,
But in perfect light shalt waken,
Wait awhile.

The Last Christian Martyr.

BY REV. BENJAMIN WAUGH.

Let me take you to a brilliant festival day in Lyons, about the beginning of Christianity in Europe, when it came with poor people for its soldiers—men, women, and children—with love for its banners and Jesus for its conquering leader. The place is all in the glitter and splendor and hubbub of a great holiday. The ruler will give an entertainment to the people, and courtiers and warriors march through the streets with barbaric gala pomp to the chief building of the city, the amphitheatre, where at their entrance thousands of heads bare, and from thousands of throats there arises a ringing cheer. When the procession has entered the building it passes on to a raised platform reserved for the grandees, who on reaching it look round on the multitude with the proud, contemptuous indifference with which it was the fashion of pagan rank to treat the masses of the people.

It is a vast, gaunt wilderness of a place, this amphitheatre of Lyons. It will hold thousands of people, though it cannot be compared with the palace-like magnificence and sweeping vastness of that place in Rome, of which you have heard, which bears the same name. To-day it is crammed from floor to roof, or to what answers for the roof, a vast awning of tent-cloth spread across the top from wall to wall to screen the place from the blazing sun. The audience sits on tiers of seats, descending, round below round, circle within circle, from the upper and outermost row down almost to the ground, inclosing in its last ring a large open space, empty and level, and for the day strewn deeply with beautiful white sand.

Every seat and corner is filled with eager holiday folks, who have come from the country for miles round, young and old, men and women and some children, for the most part an ill-looking, savage, neglected, miserable-looking people, as many as can cram in, with officers and soldiers in gala attire stationed pretty thickly among them.

After the second of silence which followed the dying away of the cheer of welcome to the royal provider of the festive sights the crowd had come to see follow the mutters of talk on what the sights are to be.

"We shall see elephants from Italy," gruffly mumble some, scarcely knowing what an elephant is. "And horned bulls from Spain and African wild beasts," put in others. "And there are to be fights of a criminal and a slave and a lion," some add with base and cruel relish.

One of the fighters, they say, is to be a slave. All life is very low here, only a little is above the brutes, yet a slave is counted lower still. Nothing is the life of a slave. It is bought and sold and beaten and exchanged and killed at its owner's pleasure; that is everywhere thought to be all right. To see a slave, that is less than nothing; but there is joy and magic in a lion. A slave is to fight with a lion!

And that slave is a Nazarene, they say. What is a Nazarene? Everybody knows what a slave is, but nobody knows what a Nazarene is, and they hardly care to know; they don't mind if only there is good sport.

Suddenly there is a blast of trumpets and the crowd seats are still. The proceedings are now to begin, and the men yonder who appear entering the open, sanded circle and come forward to bow to the grandees have come all the way from Rome to manage them.

All eyes are fixed eagerly on the doors in the gateways in the wall round the sanded place where the sport is to be. One of the doors opens, and there is at once commenced a bit of pure fun. One after another half a dozen elephants trot into sight, Jumbos and Aliens, matched as ladies and gentlemen and dressed in costumes resembling those of the gentry of the times, which are hailed with laughter and shouts from every side. These huge, comical brutes proceed to seat themselves round a table, lifting up bowls to their mouths with all the skill of the men and women at a meal they are imitating, to receive guests and conduct a social evening among themselves. At every stage the heart of the people is delighted, and wildest tumults of hurrahs fill the place.

When the elephants have withdrawn the proceedings become more exciting.

At the opening of another door a big black-horned bull of Spain rushes into the ring, impatient, furious, mad with irritating pain, and at the same time two lithe and beautiful leopards are loosed from a den on the opposite side and come bounding out, to be startled at the sight of their big black foe. They have been kept long without food, that the gnawings of hunger may make them more active and daring. The bull is savage. At the sight of them he glares and snorts and steadily approaches them, and the stealthy leopards, excitedly swinging their tails, crouch, alert and ready, either for retreat or for a spring that will land them on his back, to fix claws and teeth in his hide.

The sight is most cruel and degrading. But the wretched audience is breathless with intensity of interest. For one long moment the three brutes are still, and in the next one of the leopards is in the air. He has sprung at his victim, and lo, the excited bull receives him on his huge horns, pierces his body through, and with one savage twist and toss of his powerful head instantly throws him, a mangled, dying thing, into the air.

A little delay follows, while the arena, being cleared of its dead and the blood-marks are covered up with fresh white sand, and the now thoroughly aroused crowd gets impatient. What they are kept waiting for they know is to be of still deeper interest; a human being is to fight with a lion. There are to be two such affairs. The first is the fight of the criminal.

The criminal is now standing alone in the center of the ring. He is almost without clothes; he has not even a shield. He has a large double-edged knife in his hand, and with this he has to do his best to ward off the attacks of the lion.

He is a criminal, they say, and looks like one; just now more hateful, resolute, hardened than ever. He looks round on that sea of pitiless faces come to witness his death with a dark, contemptuous frown.

The silence becomes breathless as a door of one of the dens in the arena wall opens and a gaunt, famished lion stalks out. The magnificent brute looks round on the circle of seats till his eye lights on the man posed there with uplifted javelin, and, lashing his tail from side to side, he steadily advances; he will accept that challenge.

For shelter of the man, and to prolong the interest of the conflict, a box has been placed in the center of the arena. Around this there is for a while exciting sport; the lion bounds and turns, and the man makes shifts and has narrow escapes. At length the man's desperate nimbleness and skill fail him; the lion and the man are together. With one terrible blow his uplifted knife is plunged into the lion's neck. An excited sob breaks from the crowd.

But his blow serves him nothing; for the lion seizes him by the leg, and with the hungry ferocity and madness at the pain of the wound in his neck proceeds to devour him. At a sign from the ruler, slaves enter the space, and at great peril to their lives drive the brute to his den, the warm, quivering body of the man still in his mouth dragging the ground.

All the while that beasts have roared and people have cheered, in one of the cells, there, behind one of those doors opening into the arena, there has been a believer in Jesus awaiting her turn with the lion.

As they are gossiping, expecting the next ghastly luxury, by way of filling up the time they say, "This is to be a Nazarene. What is a Nazarene, do you know?" To most of them it is quite a new name.

"Oh, they deny the gods and eat men and are against the State," say the officials, with a due sense of their superior knowledge. "They follow a Man that was hanged; the Romans hanged Him."

The men on the floor there managing the sports are Romans.

At the trumpet blast there is again instantaneous silence. The Nazarene is now being led to the centre of the circle. "Why, it's a woman! It's a girl! How young she is!" whisper the spectators to one another here and there, all over the place, with disappointment. Not that they care for women or young girl, but there can't be any very lively sport out of such a frail creature.

The officer leaves the little figure, and she now stands alone, erect, pale, and calm.

"How young!" they whisper again, "and how pale! But how strangely nice she looks!"

A dagger has been given to her with which to defend herself, but she has calmly laid that down on the sand and is now looking round on the spectators with a rare smile of blessing on her face.

Oh, that she could tell all of them of the Lord she loves! But it would be useless to speak; and she cannot speak.

"Look at that face!" they say; "that face!" in surprise. They have never seen the like of the look she wears. They know dauntless faces and are inured to cruelty; but they do not understand this; they are bewildered. And only a girl, too!

There she stood in a little shirt-like garment, with nothing haughty or daring in her face, only a deep, pained, restful smile. They knew what pluck was, but the light that glowed on her face was not pluck, nor was it courage. And how strongly it contrasted with her slender figure and her wretched doom!

A silence fell upon the multitude; the simpler of the women almost wept, and men showed signs of being restless.

"Order!" grows an officer.

It is not cruelty that moves them. They do not know what it is. But somehow they have not quite the heart for this.

"Oh, that I may glorify the name of Jesus!" sighs this young and tender child to herself, as she stands erect, with her hands firmly locked, hanging down in

front of her, that long moment awaiting the coming in of the lion, the wonderful light of heaven upon her face, and with eager look on the audience, as if searching for some one she might know.

For up behind the topmost row of seats, on that level standing place where poor and outcasts are gathered, she expects there will be a little company of people not accustomed to frequent festivals like this, on whom all the excitements of the day have hitherto been lost. It is to catch a glimpse of these that the girl's eyes have calmly wandered about. At length she sights a little wave of a hand, and though she cannot see her friends, she knows now they are there. They have come from a little meeting together, where they have prayed to the great God for her. They are quite resigned to death; but their Lord's dear name! oh, how they fear lest that may suffer! for she is only a girl, a servant girl, a slave girl, and but sixteen years old. Their hearts have been almost breaking with longings that she may be worthy of her Lord.

And that poor child, they know too, is suffering great bodily smart and pain; for it was only yesterday she had been made to sit with naked limbs in a chair of bars of iron made hot, so that the story of the "wickedness" of her faith (as they called it) might be tortured from her. All that the poor girl had then said was, "There is no wickedness done by us; we follow Jesus." The burning blisters of the chair are still on her limbs. Had they but brought her to this place but yesterday, while the sores were fresh, she could not have stood up at all, poor child, and she must have been totally unfit for the calm and beautiful spectacle she is to-day able to make to men and angels. A little practice in pain and the deep draughts of heaven's wonderful help have filled her with strength and confidence and hope, and made her conqueror over her body, so that she scarcely feels that she has one.

At length the waiting is over; the lion has entered to inflict death. On finding himself suddenly in such a place he stands a moment. There is still a considerable distance between the two. He approaches with slow and measured step nearer and nearer to her. She does not move, she does not shrink; only for a moment she more firmly clasps her small hands, and her eyes are closed awhile, that her mind may better see her beloved Lord hanging upon his helpless cross. At that sight a stiller, deeper rapture comes upon her; her body seems nothing; whether in it or out of it she scarcely knows.

Then she opens her eyes, and looks out of her young soul, all aglow with the glory and beauty and the might of God. Down into the face of the approaching lion she pours the serenest of smiles and intense love. He is to be her angel of death! He will lead her to him—to him!

But what is happening?

A few paces away from her the slowly moving lion comes to a stand, and she now awaits his fatal spring, and still with the calm welcome of heavenly love.

But the brute seems timid; all the while he has been approaching that still and gentle figure in the little white gown his heart has been failing him. Each step has been slower, and now he does not move at all; he cannot. He murmurs a little low, subdued sound, as the sound of distress, but he does not move. That singular look she wears cows him. He has a half fearful interest in that small, pale face; it is all new to him; he has seen nothing on this wise before. He is half fond, half afraid; is it a trap? He is stopped. He crouches down upon the sand. He is bewildered, fascinated, awed.

The lion's strength is spellbound; he could shatter that frail girl's body with one blow of his paw if he were free, but he is not; his limbs will not serve him; he is a captive. The girl, the lion, the people, all are under the spell of the power of God.

Suddenly the rulers awake and take counsel together. They had carelessly ordered this Nazarene to come after the criminal, for they disliked new religions more than crime, and they thought it would please the populace to spice this final sport with zeal for the gods. They had thought, too, to warn people against becoming Nazarenes by a Nazarene's death with a criminal; but what had been meant as a warning to the people is clearly enamoring them.

In their madness the royal party curse that lion, and motion for him to be driven away. And the girl! Clearly she is a witch!

Half a dozen vigilant attendants, who have been for some seconds looking to the platform for signs of what was to be done, with long prolonged poles at once make at the coward brute, as they call him, and drive him through the still open door to his den again. Another, a quick-eyed soldier, understanding the pointing of the ruler's finger, marches up to the still calm girl, seizes her in the breast, and leads her fainting and bleeding away, to throw her dying body into the heap of things already in the dead-cell.

The audience looks on dazed; it does not understand. A tremor runs through it as that knife enters such a breast. It is too bad, that little red stream which spurted from the wound and trickled down her dress on to the sand. It did not please them; it had spoiled the day. In the next moment she lay unconscious on the heap of bleeding leopards, bleeding, dead.

And that little stream of blood which fell from the wound in her girlish breast was "the seed" of that European church of which you and I are members.

And why had the power of that girl such searching, wonderful ways? Why could the little figure of a slave of but sixteen years old (and it would not have been less striking had she been younger still), with her small hands clasped in front of her, standing in a kind of bedgown—why did she reign over those people like a ruler, and as that ruler there sitting in state with rich glitter of

ornaments of gold and costly robes did not? It was because she was full of the Spirit of God. That ruler's power was the coarse, vulgar power of the sword, and the girl's was the gentle, beautiful power of Jesus.—Sunday Magazine.

Summer's Last Days in the Senate.

A friend of humanity, his policy was peace, and the settlement of disputes between nations by arbitration instead of by war was one of his fondest dreams. Possessed of such benignant sentiments, on December 2, 1872, he introduced a bill which he requested to have "read in full for information." I shall give it here; for to carry it to the desk was one of my first acts as a page. It was as follows:

"A Bill to Regulate the Army Register and Regimental Colors of the United States. Whereas, the national amity and good-will among fellow-citizens can be assured only through oblivion of past differences, and it is contrary to the usage of civilized nations to perpetuate the memory of civil war: Therefore, be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the names of battles with fellow-citizens shall not be continued in the Army Register or placed on the regimental colors of the United States."

The bill was ordered to be printed, and that was the end of its pilgrimage in Congress. It never became a law. But it was discussed elsewhere! The Legislature of Massachusetts heard of it with deepest indignation. The act of Senator Sumner was stigmatized as "an attempt to degrade the loyal soldiery of the Union and their grand achievements"; and a resolution of censure was introduced and passed by the legislature of the State which had made him its Senator.

The resolution of censure was an injustice which would have provoked some men to wrath. But with Mr. Sumner it occasioned not anger, but grief. He had served his State for more than twenty years, and it had stood by him in all his efforts. That it should now, after his long and faithful career, misinterpret his motives, and seem to brand him with reproach, was perhaps the saddest blow he had ever sustained. His manner betrayed how it bore upon his mind. Yet when December again appeared, the Senator was again found at his seat on the opening day, this time to introduce his famous Civil Rights Bill—the first bill of the session. But, as the days slipped by, his face was less frequently seen in the Senate. December, January, February passed—his visits were few and brief.

On the 10th of March, however, he was in attendance. I remember it well. I had not seen him for quite a while, and he called me to his desk. I thought he looked more cheerful than usual, and I asked after his health. As he whittled a pen, he smilingly chatted with me, and stated that he had come to the Senate to hear pleasant news. He had scarcely made the remark when Senator Boutwell, his colleague, arose and sent up to the clerk's desk to be read a resolution of the Massachusetts Legislature. As the clerk proceeded all eyes turned upon Senator Sumner, who was eagerly listening. It was a resolution rescinding the vote of censure! Within a few moments after the reading the Senator left the Chamber, and as I parted from him at the door, he shook hands kindly, and said, "Good-bye!" Those were his last words to me. The next day he was dead!—St. Nicholas.

No position is so delicate and full of responsibility as the pastor of business men, especially the business men of a great city; worn and exhausted by the struggles, anxieties and toils of the week, they need very honest, plain, strong dealing on Sabbath. A dealing full of authority, tenderness and sympathy. How almost impossible for them to be saved in the midst of this maelstrom. The preacher has but one good chance at them, and that is hardly a fair one—one hour on Sabbath—and shall he use that to glorify self, please and soothe them by smooth words and soft music into the fatal sleep? Shall we not warn and beseech and plead with them, and by all the measures of a holy guilt, turn them from the fatal snare? Nowhere is honesty, courage, sincerity, frankness and plainness more demanded than in the pulpit, and with these men of business, and yet, nowhere is the temptation stronger to be false and untrue to God and man.—St. Louis Christian Advocate.

A lady who once owned a parrot says that she shall never forget how the bird once made an "April fool" of a new "boy of all work." The boy was named Michael. One morning Michael over-slept his time and came down stairs rubbing his eyes. As he was about to go into the kitchen, the parrot, then perched on the table, called out in a sober voice, "Mike, go fill up the wood-box." Michael went out, and, gathering as much wood as he could carry, returned to the kitchen. As he was about to throw down the wood, he saw that the box already was full to overflowing. He turned in amazement, and the expression on his face when the parrot repeated the order, "Mike, go fill up the wood-box," was a thing to be remembered. Michael sheepishly took the wood out-doors again. After that, whenever the parrot would see the boy, it would scream, "Mike, go fill up the wood-box."

The most comforting of David's psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh he had missed much of that tenderness which quivers in so many of his letters.—Rev W. M. Taylor, D. D.

Grace alone can preserve grace. When we get a particular blessing, we need another to preserve it; and without this, we shall soon be shorn of our strength, and become as other men.—Adam Clarke.

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WEDNESDAY, DECEMBER 2, 1885.

THE PACIFIC will be sent from this time to the first of January, 1887, to any address in the United States or British America, on the receipt of \$2.50.

The Hon. Thomas A. Hendricks, Vice-President of the United States, died suddenly of paralysis of the heart, in the evening of the 25th of November, 1885, at his own house, in Indianapolis, Ind., at the age of 65. He was born in Ohio, graduated from college at New Albany, lived in early manhood at Shelbyville, Ind., but early became a lawyer and politician at the capital of his adopted State. There he began his public career, in the Legislature, and was afterwards Congressman and Senator at Washington. He had also held distinguished positions by the appointment of the Chief Magistrate. He was defeated as a candidate for the Vice-Presidency in 1876, and elected to that office in 1884. He was a sort of pioneer in Indiana, and was always popular. His abilities were good, his education fair, his effectiveness as a speaker quite remarkable, and his power of winning favor and gaining friends his chief means of advancement. He was far better known in the nation, and far more familiar with public affairs, and far more versed in the "arts" of political success, than was the man placed above him on the ticket of his party in the national election of 1884, to whose election his own personality greatly contributed. No scandals attached to his name, either political or moral, that weighed him. He was a member in good standing of an Episcopal church. He leaves no heir to his name or fame. His wife survives him, and his married life had been a genial one. He was not a rugged man, physically. Some years ago he had a slight paralysis of the left arm, which was a continual premonition of what might occur at any hour. The remote causes of death were the excitement of the campaign in which he was elected, and the mental strain and physical pressure of the first year of his official activity in high station. The immediate causes were his exposure in Chicago to the importunities and entertainments of friends, who were not considerate of his years, toils and exhaustions; and the reception in Indianapolis, the night before his decease, to which he went feeling ill, and at which he was detained till a very late hour. It should be added that all the evening he was clad in much thinner garments than he was accustomed to wear. After a few hours of recurrent attacks of pain, he suddenly ceased to breathe. This week his mortal part has been committed to the tomb, with all fitting ceremonies of respect and symbols of sorrow. The great world moves on, and simply sighs at the fleetness of time and vanity of station.

We are sorry to note that the matter of choosing a President *pro tem.* of the United States Senate is to be influenced by political considerations. The best man for a presiding officer should be the man sought. The bare possibility of the demerits of the President, and of his succeeding to the presidency, should have no weight, and should not become an event "calculated upon." We should be glad if it were the custom to make the Senator longest in office the temporary presiding officer. We cannot, as it is, think it in good taste to make the choice as if the Senator chosen would become the presumptive heir to the White House, with the probabilities in favor of an actual succession. The contingency should be provided for, but the remote contingency should not shape the choice.

It was not the dictates of good judgment on the part of certain men who sought to deter the President from going to the funeral of the Vice-President, for the reason that the life of the Chief Magistrate had now an enhanced value, and that he ought to take no risks. These persons must have forgotten how broad the inconsistency would appear if it were stated that they were not, so far as we know, afraid to have the President go five hundred miles to vote, but were afraid to have him go seven hundred miles to attend the funeral of his associate. It adds nothing to our appreciation of the President that he would listen to such suggestions, and not go the way of propriety

and duty, without any special regard for personal exposures and remote possibilities.

Temperance people will remember how much has been said, *pro and con.*, as to whether there is drunkenness in wine-growing countries. American travelers have brought in very diverse reports. Some have seen no drunkenness, or very little, in such a land as Switzerland; others saw a great deal of intemperance. Still, we think the majority of people are of the opinion that the liquor evil is quite insignificant in that country. But we have from the Ambassador of the Swiss Government at Washington some recent statements to which we invite the attention of those of our California advocates of temperance who think that the more wine we have here the less trouble we shall have from the liquor evil. An amendment has recently been secured to the Swiss constitution one of whose provisions is "that at least ten per cent. of the net income from the annual tax and the customs duties upon alcoholic liquors shall be devoted to waging warfare against alcoholism in all its forms." We are further informed from this high official source that Switzerland proposes to place the sale of alcoholic liquors under wise restrictions. For years there has been complaint of the increase in alcoholism, the demoralizing influence of which has been described in dark colors by a number of Swiss writers. The imports of wine and spirits have nearly quadrupled in little more than thirty years. Dr. Schuler, reporting to the Federal Council, says that forty-three per cent. of the prisoners in houses of detention were habitual drunkards, and twenty-five per cent. of the destitute admitted to the poorhouse in St. Gall in 1882 were "drunkers by profession." Statistics show that, of the patients of the insane asylums in the period from 1877 to 1881, twelve and one-half per cent. were victims of alcoholism. We are afraid these facts do not encourage the idea that the way to escape alcohol is to plant vineyards, and increase the product in California wine cellars. Still, it is always best to look facts in the face, whether they make for our pet theories or not.

In England, as in France, there is a considerable reaction in favor of the more Conservative party of the nation. The elections in Great Britain the past week show unlooked for gains of seats in Parliament by the Tories. The Liberal is still ahead of the opposition, and will probably continue so to the end; but may not have an absolute majority of all the members, since the "Irish party," under Parnell, will probably hold the balance of power. In this state of things the Tory ministry will be likely to be continued in power by an "understanding," or alliance, with the faction controlled by Mr. Parnell. The principal cause for the defeat of the Liberals in many of the boroughs has been the "scare" regarding the danger of "disestablishment" if the Liberals triumphed—a "scare" which the Tories have diligently aided as a campaign movement without any distinct avowal by the other side, and against the disavowals of the Liberal leaders. In this connection the English papers call attention to the indiscretion of this party outcry, since, if the Tories triumph by means of it, the Church of England Liberals will be disgusted, and will turn and precipitate the very measure which the Tories profess to dread, and have used to frighten voters with. So, between the ultra-Liberals and the ultra-Tories, the "Establishment" is faring badly. On the whole, we cannot regret the course of events, as it may result in the furtherance of true and pure religion.

In one paragraph, last week, we mentioned the name of General Riley, acting Military Governor of California, as the person who issued the first proclamation for a day of Thanksgiving in this State, in 1849. We were sorry to find the name printed "Regley," instead of Riley. Hence this correction.

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Washington Letter.

WASHINGTON, Nov. 23, 1885.

People are rapidly drifting back to the Capital. Senators, members of the House, and sections of that large non-official winter population of Washington are arriving daily. The members of Congress already here are occupied chiefly in perfecting arrangements for locating their families, and in discussing the probable issues of the session. They agree upon at least two subjects, first, that the House rules must be changed early in the session so as to facilitate legislation; and, secondly, that the silver question will come up promptly for consideration. Just now there is an unusual demand among Congressmen for books relating to financial subjects. Concerning this demand, a well-known politician discreetly remarked, "It is well," meaning that it was a subject upon which the average Congressman needs to be informed. He thought "a little learning" was never a more "dangerous thing" than when applied to legislation on finance.

Senator Allison has been numbered among the friends of silver in Congress, and his opinion, to the effect that the further coinage of the silver dollar might be suspended, has special significance. He will acquiesce in stopping coinage temporarily as an experiment.

The opening of the new Congress is not likely to furnish an exciting contest over the House offices. Their distribution is pretty well understood, only the door-keepers promising to afford the semblance of a struggle. And if indications are to be trusted, a semblance is all there will be of it. Mr. Donelson of Tennessee is as good as elected. Besides being considered courteous and qualified, Mr. Donelson is a relative of Andrew Jackson, and with a Democratic House there is something in a name.

Assistant Postmaster General Stevenson has become quite popular with the lady postmasters throughout the country by endeavoring to retain them in office in spite of politicians. When Mr. Vilas assumed charge of the Postoffice Department, he ordered that no women were to be removed from these positions except for good reasons. This has greatly annoyed Democratic members of Congress with certain impatient constituents. The statesmen were not slow in devising plans to evade the rule, however, and they used only the initials of names in asking for removals, in cases where the incumbents were women. A number of defenseless ones were thrown out of office by the authorities here not knowing their sex. Mr. Stevenson was much chagrined when he discovered that he had been led unconsciously to violate the rule, and at once ordered that the women be reinstated where the commissions had not been sent to their successors.

The President said to a Republican

Senator a few days ago that he would esteem it a great favor if Senators knowing anything objectionable or detrimental to public interests about persons appointed by him would apprise him of the facts. The President expects an attack will be made on some of his appointments. He believes, however, that the majority of Republican Senators will be disposed to confirm them, except where there are real grounds for objection. If such cases exist, he wants to have his attention called to them before there is an organized opposition. The Republican Senators will hold a caucus before Congress meets, and an effort will then be made to define a course to be pursued with regard to the President's nominations.

It is said President Cleveland's message will not occupy more than four average newspaper columns. This will be considered quite an improvement on the eight-column messages of the past. It cannot be denied that prolixity has been a fault of many Presidents in making their annual communications to Congress and the country. There are many topics requiring only a brief generalization. One of President Arthur's messages was stolen and published before it was delivered to Congress. So was General Grant's first message, and one of the messages of Mr. Hayes was bought for \$1,000 of a printer by some newspaper men and published before its time. President Cleveland is nothing if not cautious, and a premature publication of his first message is not probable.

American Missionary Association on the Chinese.

[The following report was adopted at the thirty-ninth annual meeting of the Association in Madison, Wis., last month.]

Your committee cannot escape the conviction that, in the minds of the management of the A. M. A., the work among our Mongolian brethren is, in respect of both magnitude and promise, the least of the undertakings committed to their care. But we are none the less aware that this comparative smallness and hopelessness of the work should not and does not prevent the earnest and faithful prosecution of it. For have we not learned that to the eye of our Master the least is not unfrequently the greatest, and our faith receives highest honor when we attempt the apparently impossible?

Is there a more important question before the churches of America than the right adjustment of American Christianity to the Mongolian peoples within our borders?

Christian America has an opportunity to disclose its independence, as it champions a race which both of our leading political parties grind beneath the heel. Christian America has an opportunity to magnify its patriotism and statesmanship, as it declares the absurd inconsistency of a government which, at the demand of aliens, excludes a race more industrious, peaceable and thrifty than are the thousands upon thousands from the lowest life of Europe, who can not only claim our hospitality, but at once demand control of our politics.

Christian America has an opportunity to declare itself possessed of a political economy that will rise above the brutal demands of men who would compel capital to pay prices that it cannot afford to give, or fill the world with the hellish glare of a Roek Spring massacre.

Christian America has an opportunity to make manifest its faith in the principles of that kingdom whose deepest utterance is to be heard upon the day when the universe shall listen to the Judge of all as he shall say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The number of Mongolians in America is small, and will be less and less, but, as often as before in the history of the world, the character of the majority is brought to a test by its attitude toward the smallest minority.

The Jews around Mount Calvary sent to infamy not the man who hung between two thieves, but the people who cried, "Crucify him, crucify him!"

But at that hour there were few who dared face John and the three martyrs. We cannot, without exception, always and everywhere, find those who will champion the few in the face of the multitude.

This is the mission of the A. M. A., and of those organizations which have been founded to befriend the friendless and defend the weak.

And during the year that has just closed God has blessed the score of schools and the two score missionaries, as more than five score have professed to have feared Christ, and nine score have abandoned idol-worship.

For the work which the Society has felt at liberty to undertake, its equipment has been good and was never better than to-day. But never did those to whom the execution of the work is committed feel more profoundly their need of divine help to overcome the ever-increasing obstacles they must face.

It certainly is little that they ask of us, and that little should be granted when, with earnestness begotten of despair, they say to one and all, "Brethren, pray for us."

The Young Woman's Christian Association of this city was remembered in the collections of many of the churches on Thanksgiving Day, and many of the worthy poor were provided with a good dinner by this excellent Society, of which Mrs. L. C. Redington of the First Congregational church is the President, and Miss A. A. Healt Superintendent; office, 539 Howard street, where, every day, they prepare and send out needed delicacies to the sick. They are abundant in kind words and good works, and should receive the liberal support of those able to give.

THE PACIFIC for the next year is a good Christmas present to send Eastern friends. Try sending it, and get many thanks from those who receive, in this way, the news from this Coast.

Home Missionary.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Home and Foreign, One Work.

[It was the privilege of Secretary W. M. Barrows to present the salutations of A. H. M. Society to its elder sister, the American Board of Commissioners for Foreign Missions, on the occasion of its seventy-fifth anniversary in Boston, October 14, 1885. Our readers will be interested to see a report of his address, which was substantially as follows—Ed. H. M.]

It is fitting, on an occasion like this, that the oldest Home Missionary Society in America, national in its scope, should bring its greetings to the oldest missionary society in America, world-wide in its scope. In behalf of the officers and missionaries of the American Home Missionary Society, comprising as they do more than one-half of all the Congregational ministers in the United States in active service, I bring you our heartiest congratulations. We rejoice with you over the achievements of the past, and unite with you in giving thanks unto the name of the Lord for what he has wrought. We bid you God-speed in the prosecution of the great work still before you, and promise our earnest co-operation. "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God we will seek thy good."

The American Home Missionary Society celebrated its jubilee nine years ago. It is thus sixteen years the junior of this, our venerable sister. Now, according to Scripture, the elder shall serve the younger. And it has certainly been true that the American Board has been of great service to the cause of Home Missions. For that can be said of religion which Shelley said of love:

"True love, in this, differs from gold and that to divide is not to take away."

I am not one of those who think that the cause of Home Missions has been seriously crippled because of the 1,900 missionaries we have sent, and the twenty-one millions of money we have spent in furnishing the gospel to the heathen world. To say nothing of the direct good accomplished in regenerating lives, and redeeming souls, and changing the character of whole civilizations, the reflex influence on our own churches has been more than paid for all that it has cost.

It would be interesting, if there were time, to trace the influence of foreign missions on the home work. It would appear in the quickened spiritual life of our churches, leading to revivals of religion and nobler types of Christian character. It would appear in our greater loyalty to Christ and the fundamental teachings of his gospel. Dr. Duff, Scotland's great missionary to India, once said: "The church that ceases to be evangelistic will soon cease to be evangelical." As an evidence that our Congregational churches have not ceased to be evangelistic, I would point to the fact already referred to, that over one-half of all the Congregational ministers in the United States in pastoral service bear the commission of the American Home Missionary Society, or one of its auxiliaries.

I would point to the fact that, through the American Home Missionary Association, we are probably doing more for the elevation of the Freedmen than is any other denomination. I would point to what is being done by our other co-operative societies for church and parsonage building, for Sunday-schools, and for the cause of Christian education. I would point to that heroic band who stand as our representatives in foreign lands, for whose support we raise each year over \$600,000, a sum larger than that raised for foreign missions by any other denomination, with a single exception, and that a body of Christians much more numerous than our own. I would point to what we see at this meeting—the evidences here given of widespread and profound interest in the seventy-fifth anniversary of the American Board. Here is proof that our churches have not ceased to be evangelistic; and this, in itself, is enough to show that they have not ceased to be evangelical. No other denomination has a right to claim any superiority to us in this respect, unless it can point to a greater zeal in missions. For the missionary spirit is the Christian spirit, and missionary enterprise is the gauge of its intensity and its depth.

The work is one and the workers ought to be one, and must be, if the work is to be pushed forward with success. And yet Christians are only just beginning to appreciate this fact. Lucan said to the Romans: "You have turned your arms against each other when you might have been sacking Babylon." And so, too often the professed disciples of Christ have turned their arms against each other when, if united, they might have been storming some of the strongholds of the evil one. But let us thank God that a brighter day is dawning. Count de Maistre has said: "There is a mysterious march of all nations towards unity, which we ought to salute from afar." So there is a mysterious march of all the sects into which Christendom is divided towards unity—a unity of the spirit, exhibited in cordial fellowship and earnest co-operation in Christian work, which we, brethren, ought to salute from afar, and do what we can to promote. This unity is at present better exemplified on the foreign field than on the home field. Yet, even here at home, we are beginning to act as those who profess to believe in "The Holy Catholic Church and the communion of saints." As a denomination we have seven co-operative societies working harmoniously together for the same end—the upbuilding of the Redeemer's Kingdom on the earth. But we have more

than that number of co-operative denominations with which we ought to be working with just as much harmony. For we are all members of the same body, and the prosperity of each is necessary to the prosperity of all, and the power of each and of all is the power of him to whom has been given all power in heaven and earth. Let us lift our eyes to him, our Savior, the Savior of the world, who tasted death for every man. It has been said that the greatness of Christ is the true rebuke for the littleness of Christians. But while it humbles us to contemplate the greatness of the Savior's love, it will quicken our love in return; and love to Christ must be the great motive power in all our missionary work.

Religious Intelligence.

Pacific Coast.

The monthly meeting of the Congregational Association will be held at No. 7 Montgomery avenue, on Friday, December 4th, at 3:30 p. m.

J. E. AGER, Secretary.

The Club, last Monday, completed its consideration of recommendations for the Provisional Committee of the next session of the General Association.

Next Monday Rev. E. C. Oakley of Tacoma will speak on "The Work in West Washington Territory."

The ladies of the Congregational church in San Buenaventura gave a Thanksgiving dinner in Union Hall, which proved a great success. The gathering overflowed with good feeling so largely that it seemed an intrusion to bring out the speakers, who were expected to do some talking. Dr. Bowers of the Ventura Free Press presided, and made all feel at home.

Rev. R. L. Tabor preached a very instructive sermon in the First church, in this city, last Sabbath morning, on "The Trinity."

The First church united with Plymouth church in Thanksgiving services on Thursday last, the sermon being preached by Rev. T. K. Noble, Rev. Drs. Stone and Warren assisting in the service; congregation very good.

There were quite large congregations at Plymouth church last Sabbath. Pastor Noble's morning theme was "Rejoicing in Hope." At night he continued his series of lectures on Christianity and Humanity, taking the special aspect, "The Nobler Worship Which Christianity Has Introduced."

"Bear ye one another's burdens" was the topic on which Dr. Beckwith discoursed at the Third church on Sabbath evening. It was treated in connection with the labor question.

Bethany had a good Thanksgiving last Thursday. There were two recitations, singing by the primary class, catechism on gratitude by sixteen scholars, songs by chorus choir, and an address by Pastor Pond, on "Thanksgiving in Hard Times." The congregation was good.

Rev. W. C. Merrill of Sacramento preached very acceptably at Bethany church last Sabbath.

Olivet church, in this city, had Thanksgiving service last Sabbath morning. The pastor, Rev. Spalding Witter, preached on "Giving Thanks Always for All Things." The evening lecture was on "Humanity to Animals."

The work at the Mariners' church, in this city, is very promising. The prayer-meetings are so well attended that often there is not standing room. There are many hopeful converts. There were large congregations at the services last Sabbath. The evening subject was "How much owest thou to thy Lord?"

The one-hundred-and-fiftieth communion was observed at the First church, Oakland, last Sabbath. Nine persons, of whom three were Chinese, were received into membership. The text was, "Let him that thinketh he standeth take heed lest he fall." At night the Thanksgiving praise service was held, the church being crowded. It is said the service was the grandest, most spiritual and best of any such service ever held in that church.

The First church of Oakland is to celebrate its twenty-fifth anniversary December 6-10. On Sunday morning, December 6th, Rev. Dr. Moar, who was the first pastor, will give a historical address, covering the period of his pastorate—May, 1861 to April, 1872; and in the evening the present pastor, Dr. McLean, will give a similar address, covering the period during which he has been with the church, from April, 1872, to the present time. Addresses will also be made at the Sunday-school session of the same day by as many of the Superintendents as are within reach. On Wednesday evening, which is the exact anniversary day, a devotional commemorative service will be held; and on Thursday evening a service of a somewhat more social and festive character, in which various neighboring pastors and laymen will participate.

Rev. E. T. Hooker preached in the West Oakland church last Sabbath morning. There were 167 present in the Sunday-school, notwithstanding the bad weather.

"Late Conversions and the Inadvisability of Delay in Spiritual Matters" was the topic on which Rev. Dr. Moar preached at Plymouth-avenue church, Oakland.

Rev. Mr. Crawford of Utah preached for Rev. Mr. Houston at Market-street church, Oakland, last Sabbath morning, on the text, "I am the light of the world." At night he lectured on "Mormonism."

Good reports come from the church in Alameda. There were good congregations last Sabbath. "True Prayer Never Fails to Receive Its Answer" was the subject on which Pastor Scudder addressed his people.

The Pacific.

SAN FRANCISCO, CAL.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$7.50, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

WEDNESDAY, DECEMBER 2, 1885.

THE PACIFIC will be sent from this time to the first of January, 1887, to any address in the United States or British America, on the receipt of \$2.50.

The Hon. Thomas A. Hendricks, Vice-President of the United States, died suddenly of paralysis of the heart, in the evening of the 25th of November, 1885, at his own house, in Indianapolis, Ind., at the age of 65. He was born in Ohio, graduated from college at New Albany, lived in early manhood at Shelbyville, Ind., but early became a lawyer and politician at the capital of his adopted State. There he began his public career, in the Legislature, and was afterwards Congressman and Senator at Washington. He had also held distinguished positions by the appointment of the Chief Magistrate. He was defeated as a candidate for the Vice-Presidency in 1876, and elected to that office in 1884. He was a sort of pioneer in Indiana, and was always popular. His abilities were good, his education fair, his effectiveness as a speaker quite remarkable, and his power of winning favor and gaining friends his chief means of advancement. He was far better known in the nation, and far more familiar with public affairs, and far more versed in the "arts" of political success, than was the man placed above him on the ticket of his party in the national election of 1884, to whose election his own personality greatly contributed. No scandals attached to his name, either political or moral, that weighed him. He was a member in good standing of an Episcopal church. He leaves no heir to his name or fame. His wife survives him, and his married life had been a genial one. He was not a rugged man, physically. Some years ago he had a slight paralysis of the left arm, which was a continual premonition of what might occur at any hour. The remoter causes of death were the excitement of the campaign in which he was elected, and the mental strain and physical pressure of the first year of his official activity in high station. The immediate causes were his exposure in Chicago to the importunities and entertainments of friends, who were not considerate of his years, toils and exhaustions; and the reception in Indianapolis, the night before his decease, to which he went feeling ill, and at which he was detained till a very late hour. It should be added that all the evening he was clad in much thinner garments than he was accustomed to wear. After a few hours of recurrent attacks of pain, he suddenly ceased to breathe. This week his mortal part has been committed to the tomb, with all fitting ceremonies of respect and symbols of sorrow. The great world moves on, and simply sighs at the fleetness of time and vanity of station.

We are sorry to note that the matter of choosing a President *pro tem.* of the United States Senate is to be influenced by political considerations. The best man for a presiding officer should be the man sought. The bare possibility of the demerits of the President, and of his succeeding to the presidency, should have no weight, and should not become an event "calculated upon." We should be glad if it were the custom to make the Senator longest in office the temporary presiding officer. We cannot, as it is, think it in good taste to make the choice as if the Senator chosen would become the presumptive heir to the White House, with the probabilities in favor of an actual succession. The contingency should be provided for, but the remote contingency should not shape the choice.

It was not the dictates of good judgment on the part of certain men who sought to deter the President from going to the funeral of the Vice-President, for the reason that the life of the Chief Magistrate had now an enhanced value, and that he ought to take no risks. These persons must have forgotten how broad the inconsistency would appear if it were stated that they were not, so far as we know, afraid to have the President go five hundred miles to vote, but were afraid to have him go seven hundred miles to attend the funeral of his associate. It adds nothing to our appreciation of the President that he would listen to such suggestions, and not go the way of propriety

and duty, without any special regard for personal exposures and remote possibilities.

Temperance people will remember how much has been said, *pro* and *con.*, as to whether there is drunkenness in wine-growing countries. American travelers have brought in very diverse reports. Some have seen no drunkenness, or very little, in such a land as Switzerland; others saw a great deal of intemperance. Still, we think the majority of people are of the opinion that the liquor evil is quite insignificant in that country. But we have from the Ambassador of the Swiss Government at Washington some recent statements to which we invite the attention of those of our California advocates of temperance who think that the more wine we have here the less trouble we shall have from the liquor evil. An amendment has recently been secured to the Swiss constitution one of whose provisions is "that at least ten per cent. of the net income from the annual tax and the customs duties upon alcoholic liquors shall be devoted to waging warfare against alcoholism in all its forms." We are further informed from this high official source that Switzerland proposes to place the sale of alcoholic liquors under wise restrictions. For years there has been complaint of the increase in alcoholism, the demoralizing influence of which has been described in dark colors by a number of Swiss writers. The imports of wine and spirits have nearly quadrupled in little more than thirty years. Dr. Schuler, reporting to the Federal Council, says that forty-three per cent. of the prisoners in houses of detention were habitual drunkards, and twenty-five per cent. of the destitute admitted to the poorhouse in St. Gall in 1882 were "drunkards by profession." Statistics show that, of the patients of the insane asylums in the period from 1877 to 1881, twelve and one-half per cent. were victims of alcoholism. We are afraid these facts do not encourage the idea that the way to escape alcohol is to plant vineyards, and increase the product in California wine cellars. Still, it is always best to look facts in the face, whether they make for our pet theories or not.

In England, as in France, there is a considerable re-action in favor of the more Conservative party of the nation. The elections in Great Britain the past week show unlooked for gains of seats in Parliament by the Tories. The Liberal is still ahead of the opposition, and will probably continue so to the end; but may not have an absolute majority of all the members, since the "Irish party," under Parnell, will probably hold the balance of power. In this state of things the Tory ministry will be likely to be continued in power by an "understanding," or alliance, with the faction controlled by Mr. Parnell. The principal cause for the defeat of the Liberals in many of the boroughs has been the "scare" regarding the danger of "disestablishment" if the Liberals triumphed—a "scare" which the Tories have diligently aided as a campaign movement without any distinct avowal by the other side, and against the disavowals of the Liberal leaders. In this connection the English papers call attention to the indiscretion of this party outcry, since, if the Tories triumph by means of it, the Church of England Liberals will be disgusted, and will turn and precipitate the very measure which the Tories profess to dread, and have used to frighten voters with. So, between the ultra-Liberals and the ultra-Tories, the "Establishment" is faring badly. On the whole, we cannot regret the course of events, as it may result in the furtherance of true and pure religion.

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Washington Letter.

WASHINGTON, Nov. 23, 1885.

People are rapidly drifting back to the Capital. Senators, members of the House, and sections of that large non-official winter population of Washington are arriving daily. The members of Congress already here are occupied chiefly in perfecting arrangements for locating their families, and in discussing the probable issues of the session. They agree upon at least two subjects, first, that the House rules must be changed early in the session so as to facilitate legislation; and, secondly, that the silver question will come up promptly for consideration. Just now there is an unusual demand among Congressmen for books relating to financial subjects. Concerning this demand, a well-known politician disrespectfully remarked, "It is well," meaning that it was a subject upon which the average Congressman needs to be informed. He thought "a little learning" was never a more "dangerous thing" than when applied to legislation on finance.

Senator Allison has been numbered among the friends of silver in Congress, and his opinion, to the effect that the further coinage of the silver dollar might be suspended, has special significance. He will acquiesce in stopping coinage temporarily as an experiment.

The opening of the new Congress is not likely to furnish an exciting contest over the House officers. Their distribution is pretty well understood, only the door-keeping promising to afford the semblance of a struggle. And if indications are to be trusted, a semblance is all there will be of it. Mr. Donelson of Tennessee is as good as elected. Besides being considered courteous and qualified, Mr. Donelson is a relative of Andrew Jackson, and with a Democratic House there is something in a name.

Assistant Postmaster General Stevenson has become quite popular with the lady postmasters throughout the country by endeavoring to retain them in office in spite of politicians. When Mr. Vilas assumed charge of the Postoffice Department, he ordered that no women were to be removed from these positions except for good reasons. This has greatly annoyed Democratic members of Congress with certain impatient constituents. The statesmen were not slow in devising plans to evade the rule, however, and they used only the initials of names in asking for removals, in cases where the incumbents were women. A number of defenseless ones were thrown out of office by the authorities here not knowing their sex. Mr. Stevenson was much chagrined when he discovered that he had been led unconsciously to violate the rule, and at once ordered that the women be reinstated where the commissions had not been sent to their successors. The President said to a Republican

Senator a few days ago that he would esteem it a great favor if Senators knowing anything objectionable or detrimental to public interests about persons appointed by him would apprise him of the facts. The President expects an attack will be made on some of his appointments. He believes, however, that the majority of Republican Senators will be disposed to confirm them, except where there are real grounds for objection. If such cases exist, he wants to have his attention called to them before there is an organized opposition. The Republican Senators will hold a caucus before Congress meets, and an effort will then be made to define a course to be pursued with regard to the President's nominations.

It is said President Cleveland's message will not occupy more than four average newspaper columns. This will be considered quite an improvement on the eight-column messages of the past. It cannot be denied that prolixity has been a fault of many Presidents in making their annual communications to Congress and the country. There are many topics requiring only a brief generalization. One of President Arthur's messages was stolen and published before it was delivered to Congress. So was General Grant's first message, and one of the messages of Mr. Hayes was bought for \$1,000 of a printer by some newspaper man and published before its time. President Cleveland is nothing if not cautious, and a premature publication of his first message is not probable.

American Missionary Association on the Chinese.

[The following report was adopted at the thirty-ninth annual meeting of the Association in Madison, Wis., last month.]

Your committee cannot escape the conviction that, in the minds of the management of the A. M. A., the work among our Mongolian brethren is, in respect of both magnitude and promise, the least of the undertakings committed to their care. But we are none the less aware that this comparative smallness and hopelessness of the work should not and does not prevent the earnest and faithful prosecution of it. For have we not learned that to the eye of our Master the least is not unfrequently the greatest, and our faith receives highest honor when we attempt the apparently impossible?

Is there a more important question before the churches of America than the right adjustment of American Christianity to the Mongolian peoples within our borders?

Christian America has an opportunity to disclose its independence, as it champions a race which both of our leading political parties grind beneath the heel. Christian America has an opportunity to magnify its patriotism and statemanship, as it declares the absurd inconsistency of a government which, at the demand of aliens, excludes a race more industrious, peaceable and thrifty than are the thousands upon thousands from the lowest land of Europe, who can not only claim our hospitality, but at once demand control of our politics.

Christian America has an opportunity to declare itself possessed of a political economy that will rise above the brutal demands of men who would compel capital to pay prices that it cannot afford to give, or fill the world with the hellish glare of a Rock Spring massacre.

Christian America has an opportunity to make manifest its faith in the principles of that kingdom whose deepest utterance is to be heard upon the day when the universe shall listen to the Judge of all as he shall say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The number of Mongolians in America is small, and will be less and less, but, as often as before in the history of the world, the character of the majority is brought to a test by its attitude toward the smallest minority.

The Jews around Mount Calvary sent to infamy not the man who hung between two thieves, but the people who cried, "Crucify him, crucify him!"

But at that hour there were few who dared face John and the three martyrs. We cannot, without exception, always and everywhere, find those who will champion the few in the face of the multitude.

This is the mission of the A. M. A., and of those organizations which have been founded to befriend the friendless and defend the weak.

And during the year that has just closed God has blessed the score of schools and the two score missionaries, as more than five score have professed to have feared Christ, and nine score have abandoned idol-worship.

For the work which the Society has felt at liberty to undertake, its equipment has been good and was never better than to-day. But never did those to whom the execution of the work is committed feel more profoundly their need of divine help to overcome the ever-increasing obstacles they must face.

It is certainly a little that they ask of us, and that little should be granted when, with earnestness begotten of despair, they say to one and all, "Brethren, pray for us."

The Young Woman's Christian Association of this city was remembered in the collections of many of the churches on Thanksgiving Day, and many of the winners were provided with a good dinner by this excellent Society, of which Mrs. L. C. Redington of the First Congregational church is the President, and Miss A. A. Healt Superintendent; office, 539 Howard street, where, every day, they prepare and send out needed delicacies to the sick. They are abundant in kind words and good works, and should receive the liberal support of those able to give.

THE PACIFIC for the next year is a good Christmas present to send Eastern friends. Try sending it, and get many thanks from those who receive, in this way, the news from this Coast.

Home Missionary.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Home and Foreign, One Work.

[It was the privilege of Secretary W. M. Barrows to present the salutations of A. H. M. Society to its elder sister, the American Board of Commissioners for Foreign Missions, on the occasion of its seventy-fifth anniversary in Boston, October 14, 1885. Our readers will be interested to see a report of his address, which was substantially as follows—Ed. H. M.]

It is fitting, on an occasion like this, that the oldest Home Missionary Society in America, national in its scope, should bring its greetings to the oldest missionary society in America, world-wide in its scope. In behalf of the officers and missionaries of the American Home Missionary Society, comprising as they do more than one-half of all the Congregational ministers in the United States in active service, I bring you our heartiest congratulations. We rejoice with you over the achievements of the past, and unite with you in giving thanks unto the name of the Lord for what he has wrought. We bid you God-speed in the prosecution of the great work still before you, and promise our earnest co-operation. "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God we will seek thy good."

The American Home Missionary Society celebrated its jubilee nine years ago. It is thus sixteen years the junior of this, our venerable sister. Now, according to Scripture, the elder shall serve the younger. And it has certainly been true that the American Board has been of great service to the cause of Home Missions. For that can be said of religion which Shelley said of love:

"True love, in this, differs from gold and clay,
That to divide is not to take away."

I am not one of those who think that the cause of Home Missions has been seriously crippled because of the 1,900 missionaries we have sent, and the twenty-one millions of money we have spent in furnishing the gospel to the heathen world. To say nothing of the direct good accomplished in regenerating lives, and redeeming souls, and changing the character of whole civilizations, the reflex influence on our own churches has more than paid for all that it has cost.

It would be interesting, if there were time, to trace the influence of foreign missions on the home work. It would appear in the quickened spiritual life of our churches, leading to revivals of religion and nobler types of Christian character. It would appear in our greater loyalty to Christ and the fundamental teachings of his gospel. Dr. Duff, Scotland's great missionary to India, once said: "The church that ceases to be evangelistic will soon cease to be evangelical." As an evidence that our Congregational churches have not ceased to be evangelistic, I would point to the fact already referred to, that over one-half of all the Congregational ministers in the United States in pastoral service bear the commission of the American Home Missionary Society, or one of its auxiliaries.

I would point to the fact that, through the American Home Missionary Association, we are probably doing more for the elevation of the Freedmen than is any other denomination. I would point to what is being done by our other co-operative societies for church and parsonage building, for Sunday-schools, and for the cause of Christian education. I would point to that heroic band who stand as our representatives in foreign lands, for whose support we raise each year over \$600,000, a sum larger than that raised for foreign missions by any other denomination, with a single exception, and that a body of Christians much more numerous than our own. I would point to what we see at this meeting—the evidences here given of widespread and profound interest in the seventy-fifth anniversary of the American Board. Here is proof that our churches have not ceased to be evangelistic; and this, in itself, is enough to show that they have not ceased to be evangelical. No other denomination has a right to claim any superiority to us in this respect, unless it can point to a greater zeal in missions. For the missionary spirit is the Christian spirit, and missionary enterprise is the gauge of its intensity and its depth.

The work is one and the workers ought to be one, and must be, if the work is to be pushed forward with success. And yet Christians are only just beginning to appreciate this fact. Lucan said to the Romans: "You have turned your arms against each other when you might have been sacking Babylon." And so, too often the professed disciples of Christ have turned their arms against each other when, if united, they might have been storming some of the strongholds of the evil one. But let us thank God that a brighter day is dawning. Count de Maistre has said: "There is a mysterious march of all nations towards unity, which we ought to salute from afar." So there is a mysterious march of all the sects into which Christendom is divided towards unity—a unity of the spirit, exhibited in cordial fellowship and earnest co-operation in Christian work, which we, brethren, ought to salute from afar, and do what we can to promote. This unity is at present better exemplified on the foreign field than on the home field. Yet, even here at home, we are beginning to act as those should who profess to believe in "The Holy Catholic Church and the communion of saints." As a denomination we have seven co-operative societies working harmoniously together for the same end—the upbuilding of the Redeemer's Kingdom on the earth. But we have more

than that number of co-operative denominations with which we ought to be working with just as much harmony. For we are all members of the same body, and the prosperity of each is necessary to the prosperity of all, and the power of each and of all is the power of him to whom has been given all power in heaven and earth. Let us lift our eyes to him, our Savior, the Savior of the world, who tasted death for every man. It has been said that the greatness of Christ is the true rebuke for the littleness of Christians. But while it humbles us to contemplate the greatness of the Savior's love, it will quicken our love in return; and love to Christ must be the great motive power in all our missionary work.

Religious Intelligence.

Pacific Coast.

The monthly meeting of the Congregational Associates will be held at No. 7 Montgomery avenue, on Friday, December 4th, at 3:30 p. m.

J. E. AGER, Secretary.

The Club, last Monday, completed its consideration of recommendations for the Provisional Committee of the next session of the General Association.

Next Monday Rev. E. C. Oakley of Tacoma will speak on "The Work in West Washington Territory."

The ladies of the Congregational church in San Buenaventura gave a Thanksgiving dinner in Union Hall, which proved a great success. The gathering overflowed with good feeling so largely that it seemed an intrusion to bring out the speakers, who were expected to do some talking. Dr. Bowers of the Ventura Free Press presided, and made all feel at home.

Rev. R. L. Tabor preached a very instructive sermon in the First church, in this city, last Sabbath morning, on "The Trinity."

The First church united with Plymouth church in Thanksgiving services on Thursday last, the sermon being preached by Rev. T. K. Noble, Rev. Drs. Stone and Warren assisting in the service; congregation very good.

There were quite large congregations at Plymouth church last Sabbath. Pastor Noble's morning theme was "Rejoicing in Hope." At night he continued his series of lectures on Christianity and Humanity, taking the special aspect, "The Nobler Worship Which Christianity Has Introduced."

"Bear ye one another's burdens" was the topic on which Dr. Beckwith discoursed at the Third church on Sabbath evening. It was treated in connection with the labor question.

Bethany had a good Thanksgiving last Thursday. There were two recitations, singing by the primary class, catechism on gratitude by sixteen scholars, songs by chorus choir, and an address by Pastor Pond, on "Thanksgiving in Hard Times." The congregation was good.

Rev. W. C. Merrill of Sacramento preached very acceptably at Bethany church last Sabbath.

Oliver church, in this city, had Thanksgiving service last Sabbath morning. The pastor, Rev. Spalding Witter, preached on "Giving Thanks Always for All Things." The evening lecture was on "Humanity to Animals."

The work at the Mariners' church, in this city, is very promising. The prayer-meetings are so well attended that often there is not standing room. There are many hopeful converts. There were large congregations at the services last Sabbath. The evening subject was "How much owest thou to thy Lord?"

The one-hundred-and-fiftieth communion was observed at the First church, Oakland, last Sabbath. Nine persons, of whom three were Chinese, were received into membership. The text was, "Let him that thinketh he standeth take heed lest he fall." At night the Thanksgiving praise service was held, the church being crowded. It is said the service was the grandest, most spiritual and best of any such service ever held in that church.

The First church of Oakland is to celebrate its twenty-fifth anniversary December 6-10. On Sunday morning, December 6th, Rev. Dr. Moor, who was the first pastor, will give a historical address, covering the period of his pastorate—May, 1861 to April, 1872; and in the evening the present pastor, Dr. McLean, will give a similar address, covering the period during which he has been with the church, from April, 1872, to the present time. Addresses will also be made at the Sunday-school session of the same day by as many of the Superintendents as are within reach. On Wednesday evening, which is the exact anniversary day, a devotional commemorative service will be held; and on Thursday evening a service of a somewhat more social and festive character, in which various neighboring pastors and laymen will participate.

Rev. E. T. Hooker preached in the West Oakland church last Sabbath morning. There were 167 present in the Sunday-school, notwithstanding the bad weather.

"Late Conversions and the Inevitability of Delay in Spiritual Matters" was the topic on which Rev. Dr. Moor preached at Plymouth-avenue church, Oakland.

Rev. Mr. Crawford of Utah preached for Rev. Mr. Houston at Market-street church, Oakland, last Sabbath morning, on the text, "I am the light of the world." At night he lectured on "Mormonism."

Good reports come from the church in Alameda. There were good congregations last Sabbath. "True Prayer Never Fails to Receive Its Answer" was the subject on which Pastor Scudder addressed his people.

There was Golden Gate ing, with a Cook preacher. "Praise the Lord."

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METHOD meetings a with forty on to Sor Soledad we —Severa —Corralv and lot hav souge. Dudleyville —Dr. Hic cific Chris kicked by fatal.

METHOD Methodist ment. —Merced. —good report

New Assoc A meeting the Congre and Kittita Atahnum Thursday. The meeti expediency for this se D.D., of was elected Dawson S by the M Congregati tory, and churches, i a new asso organization kima As Churches a tion was a General Washington cester Conf Brief addi ing subject can Home G. H. Atk of the Ch G. Haw; to the Sab Dawson, interspers ing servio gregations meetings. C. M. Hol chosen as a new Assoc son was a meeting of with the V Wednesda

Rev. J. who has weekes, wh ple, on Fi December and Progr hope the b

There was a Thanksgiving service at Golden Gate church last Sabbath evening, with a good congregation. Pastor Cook preached on the psalmist's words, "Praise the Lord for his goodness."

"Perfect Peace for Those Whose Mind is Stayed in God" was the theme on which Rev. Dr. Holbrook preached in San Lorenzo.

A union Thanksgiving service was held in Alameda last Thursday. Rev. Dr. Bentley preached the sermon, and Revs. Tabor, Scudder and Morris assisted in the service.

Rev. W. C. Pond spent last Sabbath in Sacramento, preaching for Rev. W. C. Merrill. He was greatly gratified at the large, thoughtful and hopeful congregation.

At night the anniversary of the Chinese Mission was held, with a crowded audience, that seemed deeply sympathetic and responsive. Three addresses were delivered by Chinese.

In Stockton four Chinese have come to Christ within the past three months.

There was a full house at Auburn last Sunday evening for the Thanksgiving service. One of the deacons read an original Thanksgiving poem.

"The Christian's Duty Measured by God's Command" was the subject at Crockett last Sabbath morning. At night interesting Thanksgiving services were held, with sermon by Rev. George Morris.

The council for the installation of Rev. C. S. Valle, at Martinez, met 3:30 p. m., Monday Nov. 9, 1885; Dr. Willey Moderator, Rev. W. C. Merrill Scribe.

The following churches were represented, viz.: Benicia, Sacramento, Berkeley, San Francisco Third, Pacheco; ministers at large—Dr. Moar, Rev. W. H. Tubb.

The candidate read a brief statement of doctrine, and elaborated the points touched, and answered questions propounded. It was voted unanimously that the examination was eminently satisfactory.

The following programme was adopted, and carried out: Organ voluntary; Report of Council, by Scribe, Rev. W. C. Merrill; Anthem, choir; Invocation, by Rev. W. H. Tubb; Scripture reading, by Rev. J. H. Strong; Hymn; Anthem, choir; Hymn; Sermon, George Moar, D.D.; Installation prayer, E. G. Beckwith, D.D.; Hand of Fellowship, Rev. W. C. Merrill; Charge to Pastor, Rev. Dr. Willey; Charge to People, Rev. C. A. Savage; Hymn; Benediction by pastor.

OTHER DENOMINATIONS.

PRESBYTERIAN.—All departments of church work are being faithfully carried forward in the Central church. Dr. Bushnell is supplying the pulpit temporarily. Howard-street church is looking up nobly under the very acceptable labors of Dr. Spinning, who was installed pastor, with very impressive services, last Sabbath evening.—Rev. R. Scrimgeour, who was pastor of the Hayes Valley church some years ago, has died recently in Canada.

METHODIST.—Rev. Ross Taylor's meetings at Sausalito have closed with forty conversions. He now moves on to Sonoma.—The new church at Soledad was dedicated November 22d.

Several new converts are reported at Corralitas. At Biebee a house and lot have been purchased for a parsonage.—Work has been organized at Dudleyville and will soon be at Benson.

Dr. H. K. Hines, editor of the *Pacific Christian Advocate*, was recently kicked by a horse. It nearly proved fatal.

METHODIST SOUTH.—The *Pacific Methodist* continues its march of improvement.—Rev. Mr. Price is very ill at Merced.—Rev. J. C. Hyden gives good reports from Maxwell.

New Association in Washington Territory.

A meeting of pastors and delegates of the Congregational churches of Yakima and Kittitas counties was held with the Alhambra church, on Wednesday and Thursday, November 18th and 19th. The meeting was called to consider the expediency of forming a new association for this section. Rev. G. H. Atkinson, D.D., of Portland, Or., being present, was elected Moderator, and Rev. W. E. Dawson Scribe. After a brief survey by the Moderator of the progress of Congregationalism in Washington Territory, and of the great increase of churches, it was unanimously voted that a new association be formed. The new organization took the name—"The Yakima Association of Congregational Churches and Ministers." A constitution was adopted similar to that of the General Association of Oregon and Washington, but embodying the "Worshiper's Confession" as its articles of faith. Brief addresses were made on the following subjects: "The Work of the American Home Missionary Society," by Rev. G. H. Atkinson, D.D.; "The Relation of the Church to Revivals," by Rev. R. G. Hawu; "The Relation of the Church to the Sabbath-school," by Rev. W. E. Dawson. The business sessions were interspersed with devotional and preaching services. Large and attentive congregations were present at the evening meetings. Rev. R. G. Hawu, Captain C. M. Holton and William Taylor were chosen as the Business Committee of the new Association, and Rev. W. E. Dawson was elected Registrar. The next meeting of the Association will be held with the Wenatchee church, on the second Wednesday of May, 1886. SCRIBE.

Rev. J. C. Price of North Carolina, who has so much interested large audiences in this city during the last few weeks, will lecture in Metropolitan Temple, on Fifth street, to-morrow evening, December 3d, on "Negro Capabilities and Progress." Tickets, 50 cents. We hope the house will be full.

Sunday-School Lesson for Dec. 13th. Isaiah liii: 1-12.

THE SUFFERING SAVIOUR.

BY REV. M. WILLETT.

Golden Text.—"The Lord hath laid on him the iniquity of us all." (Isa. liii: 6.) The lesson now before us, though written seven hundred years before the coming of Christ, holds up the cross as vividly as any chapter in the New Testament. The rejection, the sufferings and the death of Christ are foretold with remarkable minuteness. We have herein the New Testament found in the Old, and so a proof of the inspiration of the Bible.

LESSON NOTES.

(V. 1) The report here referred to is, in general, the whole substance of the good news which the prophet had brought concerning the Messiah. The arm of the Lord is the symbol of his saving power.

(V. 2) The Messiah was like a tender or frail plant or sucker. "Out of a dry ground" refers to the unpromising soil in which he grew. Humanity, as a whole, was fallen and cursed. The Jewish race, in particular, was enslaved and degraded, and his own surroundings amid that race were of the humblest, as at his birth in the manger, and at his toil in the carpenter shop. The form and comeliness does not seem to refer so much to his physical appearance as to the fact that the Messiah did not come in the pomp and magnificence the Jews were looking for.

(V. 3) He was chiefly characterized by his sufferings and afflictions. Men hide their faces from the sorrowful. They are not attracted by the seeming ignominy involved in his sufferings.

(V. 4) The terms are evidently drawn from the mosaic law of sacrifice, a prominent feature in which is the substitution of the victim for the actual offender, so that the former bears the sins of the latter.

(V. 5) He secured peace for us by suffering the chastisement that was our due. And so we read, in Ephesians, that he is our peace who hath broken down the middle wall of partition, having abolished in his flesh the enmity, and so reconciled both Jews and Gentiles unto God. In Colossians we are told that, having made peace through the blood of the cross, the Father is now prepared to reconcile all things unto himself, whether things in earth or in heaven; and you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled.

(V. 6) This verse describes the necessity of the sufferings mentioned in those before. All men, without exception, had gone astray. The figure of wandering or lost sheep is common in Scripture to denote alienation from God and the misery which is its necessary consequence. The shepherd lays down his life for the sheep.

(V. 7) The prophet describes the Messiah's patient endurance of his sufferings: "Who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously."

(V. 8) Every clause of this verse has been made the subject of dispute among interpreters. The Revised Version translates as follows: "By oppression and judgment he was taken away, and, as for his generation, who among them considered that he was cut off out of the land of the living? For the transgression of my people was he stricken." No one bestowed a thought upon his career, thus ended prematurely.

(V. 9) They appointed him his grave with the wicked in crucifying him between two thieves, for he would have been buried with malefactors had there been no interposition. But he who died like a criminal was not buried as one, but rather in the tomb of rich Joseph of Arimathea.

(V. 10) The Lord was pleased, from his love for guilty men, to crush or bruise him. As the terms used to describe the atonement are borrowed from the rites and sacrifices of the old economy, so those employed in describing the reward of the Messiah's sufferings are also drawn from the same associations. The promise of long life and a numerous offspring are here made use of in a figurative, spiritual sense. He was to rise again and live forever, and so prolong his days. He should see a long line of his disciples coming home to glory, and so should see his seed, or, as they are elsewhere called, the sons of God.

(V. 11) The fruits of his toil and agony will bring about blessed results as to yield complete satisfaction. By his knowledge of the divine will or counsels he would be able to justify many by bearing their iniquities.

(V. 12) His triumph is now set forth. His spiritual victories place him mightier among the mighty. But how strangely his work contrasts with conquerors of earth! He wins the battle by emptying out his very life.

PRACTICAL APPLICATIONS.

1. Who has believed our report? Who has? If we could bring the same proofs of some earthly blessing, how much more open would men be to conviction! The gold and the honors, the knowledge and the power, are accepted as possible upon evidence which, in the case of religion, is dismissed without a thought, often; certainly, without any appropriate attention. The earth hath bubbles as the water has, and men go wild about them, while the solid and enduring realities of life eternal are neglected or despised.

2. Christ did not appear in dress or station striking to the eye and alluring to the pride of life. The disciples never left on record even the color of his eyes or hair, or such other peculiarities of person and appearance as first strike the attention. His kingdom was not to depend for its power on form or color, or any of the adjuncts of kingly strength. It was to be within men, and to consist in love, joy and peace in the Holy Ghost. He came in lowly form to draw the lowly unto himself. The world has its heroes,

and the Church its Messiah. Choose ye this day whom ye will serve.

3. He was rejected of men. They could see no beauty in him that they should desire him, and they hid their faces from him. He was despised, and esteemed to be stricken of God and afflicted. He knocked at human doors, and they continued shut; and so it is today. In the incarnation and the cross we have God stooping to beseech men, in tenderest tones, to cease from sin, and accept pardon and reconciliation; and in return we behold man, in the exercise of his freedom, rejecting these overtures and clinging to transgression, with all its penalties. The greatest sin the soul can commit is to reject its Maker and Redeemer.

4. We find at least eleven expressions in this lesson which touch the vicariousness of Christ's sufferings. Take a few of them, almost at random: "He bore our griefs," "He carried our sorrows," "He was wounded for our transgressions," "Bruised for our iniquities," "The chastisement of our peace was upon him," "The Lord hath laid on him the iniquity of us all," "He bore the sins of many," "Thou shalt make his soul an offering for sin." He was an atoning Saviour.

We can best, perhaps, illustrate his sacrificial work by bringing before the minds of the scholars the lamb, as offered under the ancient economy. We can view the offerer placing his hand on the head of the lamb, which meant the transfer of his sins to the lamb. Then, when the lamb was killed instead of the man, we have the act that was meant in the saying that Christ died for us.

5. The lesson, at its close, brings relief to our sympathies by lifting before us a triumphant King. He endured the cross, despised the shame, and is now set down at the right hand of God. He humbled himself, and God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow. He rejoices in heaven over the work done here below, and every redeemed soul becomes a jewel in his crown. He beholds his spiritual offspring like the sands of the sea for number, and does not regret his cross. And in his glory he no more forgets his people than in the days of his humiliation. He makes intercession for the transgressors. He is our advocate with the Father. He watches over every disciple now just as really as he cared for the apostles in the days of his flesh. He pleads his great sacrificial work as the basis for our hope, and his wounds as his infinite worth, his inestimable value, his unspeakable love, and the greatness of his satisfaction all at once; and, resting in and upon such intercession, we move safely amid the temptations and dangers of time.

W. C. T. U.

The gospel temperance meeting in Grand Central Hall last Sunday, at 4 o'clock, was good. Those who were present were treated to an address by Rev. J. N. Beard, which was not only earnest and vigorous, but practical. The speaker calls attention to the fact that population is centering in cities so rapidly that the greatest need for concentrated, powerful and persistent effort is there, also, in any reformatory work. Rev. Wm. Carver of the Eureka Valley M. E. church will address the meeting next Sunday at the same hour and hall, 997 Market street, corner Sixth. The "To-be Family" and Miss Pritchard are expected to sing. All are invited to attend.

The Russians are trying to grow cotton in the Merv oasis, in Turkestan, as some seeds from this country have produced cotton equal to the American fibre.

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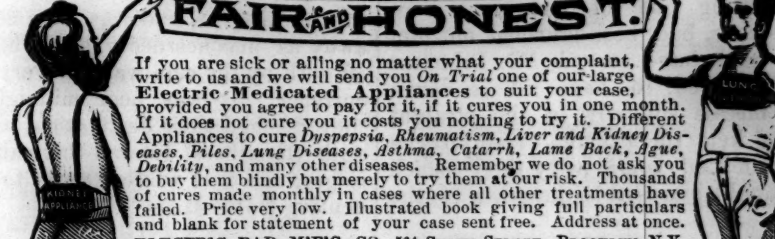
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"The tears wherewith the gloaming sprinkles thee—
What dost thou with them, flower of love?"
The Rose says to the Tomb: "Tell me
What thou dost with the many things that fall
Into thy ever-grasping maw? Dull tomb,
Those tears I transmute all,
Honey and amaranth blending, to perfume,
Amid the shade." "Sad, plaintive flower,"
The tomb in turn replies,
"I make each soul that comes within my power
An angel for the skies."
—Vick's Magazine.

BABY.

Baby is only one year old,
Fair and sweet as a daffodilly;
Hair as bright as the crinkled gold
Hid in the heart of a water lily.
Baby is only two years old;
Tongue like a piping bob o' Lincoln,
Trills more songs than e'er be told
Or ever a birdie would dare to think on.
Baby is only—who's been stealing
Out of my arms and off my knee
My baby? The gipsy years came kneeling
And stole my baby away from me.
—A. F. Burnham.

How Tom Primrose Dined Out.

"I'm going out to my grandfather's to-morrow," said one of a little knot of boys just out of school. "The grandest place! You just ought to see his carriage-horses!"
"I'm going to dine with one of the Aldermans."
"Pooh!" said Tom Primrose; "Aldermen aren't much. My father was an Alderman once." The boys laughed.
"You ought to know, then."
"Wait!—stop!" cried Tom, darting across the street toward a policeman who was passing. "How is it about Billy?" he eagerly asked.
"Found guilty—reform school for one year—to be sent off day after to-morrow."
Tom's face fell, and he walked home in a thoughtful mood as often came to him. His mother looked more distressed than himself at hearing Billy's sentence.
"What can we do about his poor mother?" she said. "She is a great deal worse; she can't go to see Billy at the jail, and it will break her heart if he has to go off without seeing her. Your father had to leave town as soon as the case went to the jury, and I'm sure I don't know who is the proper person to ask to allow him to go to her."
Tom turned the matter over gravely in his mind.
"The Mayor, mother—suppose I run down to the Mayor's office and tell him about it?"
"Well, my boy, he knows you; it will do no harm."
Billy, the son of Mrs. Primrose's washer-woman, was a graceless little good-for-nothing, who had been for a long time, through their sympathy with his mother, a source of sore disquiet to the Primrose family. More good advice, more getting out of scrapes, more anxious care, had been lavished on him than would have served Mr. Primrose firmly believed, to have sent a dozen young rascals squarely in the straight road and kept them there. And now he had committed some petty theft which had brought him within the grasp of the law.

Tom, reaching the Mayor's office with all speed, found that his honor had just departed. This was perplexing. He walked homeward, debating within himself what he should do next, for he knew there would be no opportunity of moving in Billy's behalf on Thanksgiving morning.
Before the hotel a crowd was gathering, and Tom, hearing mention of "the Governor," remembered having heard of that dignitary's being in town, and that he was to leave for his home on the evening train. Tom's thoughts came quickly, and his acts were sure to follow close behind.
"If I could only see the Governor!" he exclaimed to himself, in great excitement. "He's the head man of all of them, and of course he can do just as he pleases."
Elbowing his way through the crowd, he managed to force an entrance into the hotel, and then upstairs, determined to ask for a private interview with the man of power; but he soon perceived that the Governor was surrounded by friends. And as he descended to the street the press was still greater.

Tom could not get near him. Being pushed out in the surging crowd who were now sending up hearty cheers, he happened to catch a glimpse of a coachman he knew on the box of one of the carriages in which the Governor's party were seating themselves.
"I'll see him down at the depot. I know he'll speak to me just a moment." Tom clambered up beside the driver, who good-naturedly made room for him, and in a moment they were rattling through the fast-darkening streets.
At the depot Tom found matters worse; he was hustled right and left. But he kept close to the Governor's party, actually following them up the steps of the palace car in which he at length stood, somewhat abashed at his own daring. The Governor busied himself in attending to the comfort of the ladies, and Tom politely waited.

"May I speak to you, sir—just one moment—before you go?" at length he ventured, in an agony of fear that the time might be too short for all he wanted to say.
"Certainly; what is it?" The Governor turned pleasantly, attracted by the bright-looking boy.
"Why, I want you to say that Billy may go to see his mother. He's in jail, and my mother says her heart's most

broken she wants to see him so, and the Mayor's out of town, and he's to be sent to the reform school, and I thought if I asked you'd please to let him go and see his mother, for she's dreadfully sick and can't go and see him." Tom stopped for breath.

"Well, I don't quite understand, my boy. Is Billy your brother, and your mother's heart's broken about him?"
"Oh no, he isn't, sir. It's Billy's mother's heart, and—"
"What's the trouble about the Mayor or his mother?"
"Oh, it isn't anything about the Mayor's mother—I mean Billy's. The car going? Stop! Let me get off."
Tom made a dash for the door, and was outside of it before the Governor laid a kind but firm hand on him.

"I must get off—I must! I must!" cried Tom, in despair. "Why," he went on, "we're all to go out on the nine train to my uncle's for Thanksgiving. What shall I do?"

Wait till I find the conductor, and we'll see. In the mean time, you would best stay quietly here.
A pleasant-looking lady spoke kindly to the excited boy, and he waited what seemed an age, till the conductor came. No wonder that Tom in his excitement had failed to observe the slight motion with which the luxuriant rubber-padded coach had rolled from the station. It was now running at lightning speed, and the conductor shook his head over Tom's chances of getting back to town in time to take the nine train for somewhere else.

Poor Tom stood the very picture of despair. But the Governor said:
"Now, Master—What is your name, sir?"

"Tom Primrose, sir."
"Son of Mr. Primrose, the lawyer?"
"Yes, sir."

"So much the better. I've practiced in the same courts with him in times gone by, and I am glad to know his son. Tell me now what you came to me for."
Tom managed to give the Governor a clearer account of the needs of Billy and Billy's mother, whereupon that gentleman, after a few minutes' thinking, said:
"I'll see it for you. And as you have got yourself into this scrape through your kind offices for Billy, we must see to you too. Now, Master Tom, will you go home and spend Thanksgiving with us?"

Tom was dazzled and embarrassed, but the pleasant-voiced lady warmly seconded the invitation, and all he could do was to accept it gratefully, only saying:
"If I can let my mother know."
"Certainly. Write whatever you would like to telegraph her on this," and the Governor handed him a card. So Tom wrote:

"Dear Mother: The cars have run away with me, but I'm all right, and I'm going to dine with the Governor to-morrow. Billy will be all right, too."
Tom Primrose.

The message was sent, and the Governor motioned to a boy a little older than Tom.

"Arthur, this is Master Tom Primrose. He is to be your guest until the day after to-morrow."

"Yes, father." Tom went with Arthur to his seat, and was soon chattering away as unconcerned as if he were running off with the cars was an every-day occurrence. It was near midnight when they reached their destination, and Tom, with the others, entered the waiting carriages, and was whirled away to the Executive mansion.

II.
A leisurely breakfast and morning spent by the boys amid pictures, dogs, and stables pertaining to the premises, was followed by a stroll about the city, for which they departed with many injunctions from Arthur's mother to be home in good time for the state dinner at five. The City Library was visited, with its departments of fine arts and scientific collections. Then they went to the State-house, and most delightfully Tom took in the lofty grandeur of the Senate-chamber and Hall of Representatives, and the rooms appropriated to the various courts and other State offices. Then up, up, up hundreds of steps, into the great dome and above it, examining the clock which rang out the heart-beats of old Father Time over a radius of many a mile; and into the cupola, still higher, where the eye reached further than the clock strokes penetrated over beautiful stretches of mountain and valley, river and plain.

"Now we must go back and get ready for dinner," said Arthur, as they at length returned to the hall below. "But stay! I've left father's field-glass away up in the cupola. What a tramp again! But I must get it. You wait here."

Off he went, leaving Tom at the door. The minutes passed, and Tom, always impatient of waiting, looked first out into the fine old trees in the square, and then back into the grand hall, the arched ceiling of which was growing dim in the gathering afternoon shadows.

"I'd like to come here every day," he said to himself. "I wonder if my father'll ever get to be Governor? I wonder how long Governors stay when they get elected?" He ran into the magnificent Law Library which opened near, and after a little searching took down a book which he thought might give him the desired information.

"I'd like to be a Governor myself," he went on, seating himself in a huge leather-covered chair, and dividing his attention between the book and a statue of one of the early Governors, which stood near. "Then I'd pardon all the boys in jail."

Tom felt very comfortable in the big chair after his last night's late ride, and all the exercise and excitement of the day. Presently his eyelids began to droop, and long before he had found out the length of a Governor's term the young man was fast asleep. He was just having a talk with Billy in his dreams

when he heard Arthur's voice calling him. "Hallo! hallo! Tom! Tom! are you here? Where are you? Tom! Tom!"

"Here I am!" he cried, as he felt Arthur shaking him.
"What have you been staying here for?" Arthur asked, as he took in Tom's surroundings, while half a dozen policemen gathered around. "I thought you must have gone ahead of me; so I ran home, and you were not there; and we waited a little, and then mother got into a fuss about you, and sent one of the men out to look, and then father telephoned to the police head quarters, and now they've telephoned all the stations, and there's a regular how-do-you-do all over the city after you. And I thought I'd make sure you were not here, so I telephoned the janitor, and here we are."

Poor Tom tingled from head to foot with mortification, as with a shout of laughter the policemen departed to set the mind of the city at rest on the subject of Tom Primrose.

After a lively run home and quick preparation the boys made their way to the great dining-room, where Tom took little heed of the richly appointed table, nor even of the smiles and good-natured greetings of the goodly company seated thereat, until he had gained the ear of the Governor's wife. To her he offered his apologies with such boyish grace as instantly won her forgiveness.

"Why did you go into the library, anyway?" she asked him. "Why," said Tom, "I went to see how long a Governor's term lasts. But," he added quickly, in fear of being misjudged, "indeed, ma'am, it wasn't because I am in any hurry for you to go away from here."

She laughed, and many more laughed, but so pleasantly that Tom was able to enjoy his grand dinner most thoroughly, as well as the brilliant reception which followed, in the course of which he found opportunity of saying something to the Governor.

"Sir," he began, "you can pardon any one you like—Governors always do it. Won't you please let me take a pardon home to Billy so he won't have to go to the reform school?"

The Governor took Tom's hand so warmly that he thought Billy's pardon was assured.
"Governors can not do all you think they can, my boy, or all they would like to. And you will find before you get to be a Governor that there are too many rogues loose as it is, and that if pardons came too easily we should not have nearly so much reason for holding Thanksgiving in this good land of ours. I don't say that Billy is a rogue, bear in mind, and if ever your father has reason to think he ought to be pardoned, you let me know."

* * * * *

Tom found the boys on the next Monday morning comparing Thanksgiving notes.

"I dined with the Governor," said Tom Primrose.

"Where?" was asked, with a great deal of unbelief in the tone.

"At the capital. Went there on purpose."

Not a boy had anything further to say. But Tom never told any one but his mother how he kept the Governor's dinner waiting, and how near he came to not getting there at all.

How Handel Became a Musician.

Handel was born at Halle, in Saxony, February 23, 1685. Unlike most of the great musicians, he does not seem to have inherited his talent; his father was a barber and surgeon, nor can we discover in the family any special love for music.

Handel, however, seems to have been "a born musician"; he turned everything he touched into sound. For some time he astonished and amused his parents and all who heard him; but as his love for music seemed ever to grow within him, his father, who had destined him for the law, banished every musical instrument from the house, and declared that the boy should hear no more of them. The boy, however, managed to smuggle a clavichord, or piano-forte, into the house, and hid it in the attic; and night after night, when all in the house were asleep, he practiced on his muffled keys, teaching himself until he could play upon it with much skill.

About this time his father decided to visit a relative attached to the household of the Duke of Saxony at Wessensfeld. The Duke was very devoted to music, and Handel, who had probably learned this fact, implored his father to take him, too; but in vain. Nothing daunted by the denial, the persistent little fellow ran after the carriage until his father discovered him and took him in. He became a great favorite at Wessensfeld, and one Sunday afternoon, after the choir had finished singing, the organist lifted the child to the stool and told him to play; and play he did, with so much expression and delicacy that the Duke demanded his name, and sent for his father. He begged the latter to give up the project of making a lawyer of his son, predicted a brilliant future for him if his musical genius were cultivated, and sent the child away with his pockets filled with coin, and the father converted to the idea of a musical education for his son.—St. Nicholas.

Do we not all know what it is to be punished by Nature for disobeying her? We have looked round the wards of an hospital, a prison, or a madhouse, and seen there Nature squaring her account with sin. And we knew, as we looked, that if no Judge sat on the throne of heaven at all there was a judgment there, where an inexorable Nature was crying aloud for justice, and carrying out her heavy sentences for violated laws.

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they are more worthy than others, but because they are their own.

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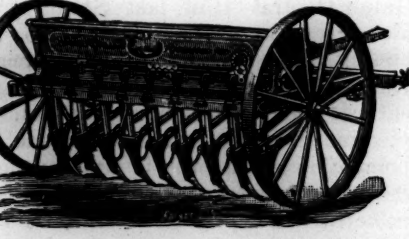
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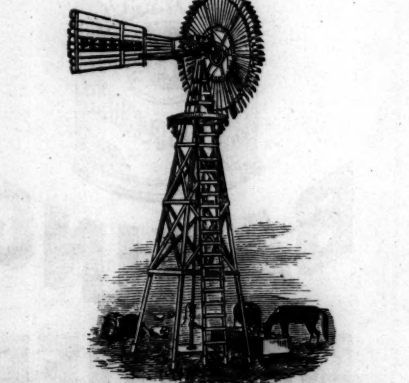
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Union Savings Bank.

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Capital, (Paid in Gold) \$450,000.

Reserve Fund, (Dec., '79) \$31,000.

BOARD OF DIRECTORS:

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J. Mora Moss, H. A. Palmer.

J. WEST MARTIN, President

H. A. PALMER, Vice-President and Treasurer

ASSETS, DECEMBER 31st, 1878.

Notes, secured by mortgages worth - \$1,462,735 00
double the amount loaned - 10,685 00
Notes, Personal securities - 99,206 66
Bonds - 63,828 39
Real estate - 67,517 31
Cash on hand - 67,314 00
Miscellaneous - 1,704 34

\$1,772,991 35

Due Depositors, Dec. 31st, 1878, - \$1,267,530 40

INTEREST will be allowed on all deposits remaining three calendar months, beginning from the first of the month succeeding the date of deposit.

Remittances from the country may be made by Express or Check upon Banks in San Francisco, and book will be returned.

LOANS made only upon Mortgage of Real Estate and Bonds.

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ARMES & DALLAM,

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BROOMS, BRUSHES, BASKETS, AXE HANDLES, TWINES, CORDAGE, STATIONERY, FISHING TACKLE, PAPER BAGS, FEATHER DUSTERS, CLOTHES WRINGERS, WRAPPING PAPER, ETC

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The very best Cabinet Photographs, \$3 per dozen.

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Superior to all of those of preceding years. The music is all new and pretty, and by such writers as Geo. F. Root, J. R. Murray, John R. Sweney, H. P. Dancks, T. F. Westcott, and others. The words are of unusual merit being contributed by Clara Louise Burnham, Eliza M. Sherman, H. V. Noel, Clara Louise and others. The Carols also include a

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A NEW CHRISTMAS CANTATA.

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Words by Clara Louise Burnham. Music by Dr. Geo. F. Root. The Cantata contains original and unusually attractive music, consisting of Solos, Duets and Choruses, interspersed with brief and interesting dialogues. Six characters are required, and the whole school can be introduced in the choruses if desired. There are several choruses composed especially for the little ones. Taken all in all, "Santa Claus' Mistake" will furnish an admirable Christmas Entertainment. It can be prepared in two weeks. Price lists, each or sets, a dozen by mail, postpaid; \$4 a hundred by express, not prepaid. Send for our complete lists of Christmas Music.

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Miscellany.

Better Than Gold.

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body and a mind at ease,
And simple pleasures that always please;
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is conscience clear,
Though toiling for bread in an humble
sphere;
Doubly blessed with content and health,
Untried by the lusts and cares of wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For minds and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when the labors close.
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers
deep.
Brings sleeping draughts on the downy bed
Where luxury pillows its aching head,
The toiler simple opiate deems—
A shorter route to the land of dreams.

Better than gold is a thinking mind.
That in the realm of books can find
A treasure surpassing Australian ore.
And live with the great and good of yore.
The sage's lore and the poet's lay,
The glories of empires passed away;
The world's great dream will then unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home
Where all the friends characters come,
The shrive of love, the heaven of life,
Hallowed by mother, sister, or wife,
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold
And center there are better than gold.

—Selected.

The Power of the Tongue.

The tongue of an animal is limited to acting as an aid to mastication and deglutition. It is simply muscular. But the human tongue is associated with the spoken word, which is a sign of a mental concept, of an emotion, of an act of will. It is in this realm that all power resides. No man can affirm that there is, for example, a physical power called gravitation. It cannot be conceived that matter works where it is not; all explanations of it only darken counsel with words, without knowledge. The only possible conception of the cause of the motion of the flying worlds is that they somehow sustain a relation to the infinite Will, similar to that which this pen sustains to my finite will. No man can explain what any force is; but this we know, it has its origin, direction and maintenance in the spirit realm. Its exponent is a word—spirit speaks and it is done. Its organ is the tongue—it commands, and the thing commanded stands fast. So a man must speak the necessary word for the execution of any plan. The general says of a city, "Carthago delenda est"; the engineer of a railroad, "Let it be built"; the statesman of a hoary word, founded in interest buttressed by prejudice and legal enactments, "Let it be abolished." Man and God say, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whosoever I send it." Hence the tongue is the sublimest symbol in the world.

The great end of the Christianity of the Bible is to make perfect souls, that shall have perfect relations to other souls and to God. Interaction is the law of the universe. No man liveth unto himself, and no atom exists unto itself. Hence, the tongue's utterances of the greatest possible power are of the greatest possible importance—important to the speaker who lets loose those creative or destructive forces, and important to those among whom so much bane or blessing is let loose.

The author of the epistle of James shared with one other man the title of The Just. While Paul stands as the exponent of what God is in eternal power and godhead, of what man is as a sinner, by nature a child of wrath, and by practice become a body of death; and preeminently as an exponent of the law of justification by faith whereby God and man are reconciled; while John, by word and figure and experience, tells what God is in emotion, and how men may be like him—James stands as the exponent of babes perfected into men by practice, and of perfect relations between them. When faith has had its perfect work, when God has given wisdom liberally, when man's goodness is without variableness, when naughtiness is so laid aside that God's mighty live words can be engrained, what will be the result? Not ecstasy nor infatuation, but the poor will not be despised; the rich will not oppress; no hire of laborers kept back by fraud will cry out; there will be no cankered gold eating flesh like fire; the tongue, more undusted than beasts and serpents, will be tamed—it will bless God and not curse men; the symbol of the greatest power will be in the greatest subjection—most worthy climax!

That word, "Bless God," reveals the tongue's highest office. It means to praise, worship, pronounce blessings upon, to be sure; but it means more, even to make happy, to confer joy. It is to be taken literally that man's word blesses God, has an effect on him as really as it has on a man. Oh, blessed office of our words to carry into the infinite nature a joy that otherwise would not be there.

Of course, such a power should be very helpful to men. Caesar's word changes the trembling boatman into one able to wrest safety out of a tempest. Sheridan's word changes a fleeing, panic-stricken mob into a victorious army. A word of kindness has changed many a life from despair to hope, from sin to holiness. Many a child only waits the proper encouragement to unfold into more earnest and beautiful life. Many a wife only waits the due word or appreciation to change the whole keynote of her being from sighing to song. God honors the tongue, shows his estimate of it by making preaching the means of bringing his salvation to men. "Lovest thou me?" said Christ to Peter, and the blasphem-

ing denier became the tender and strong disciple. Preach the Word!
So high a power may be perverted. And in perversion the degradation is in proportion to the previous exaltation. Fire is a good servant, but a bad master. Electricity is a swift messenger, but its message is sometimes swift death. Fine natures may become coarsened, and it requires an archangel to become an arch-fiend. So the tongue wherewith we bless God may curse men. Words that ought to drip honey and balm may be full of gall and the poison of asps.

SINS OF THE TONGUE.

(a) Sarcasm. This word literally means a bruising away of the flesh. It is a figure of physical pain, raised in degree, to indicate mental torture, as nearly all words have to be raised from their original material significance one step to indicate mental states, and two steps to indicate spiritual things. We are not speaking of ridicule that has an element of frolicking fun that cuts, like the cimeter of the Sultan, what the huge sword of Richard could only bruise, but of the speech of that mental state that has an element of malignity in it, as, "He saved others forsooth, also let him save himself," and "Does Job serve God for naught?" The Roman emperors had schools for training men to be braisers of flesh. Many people put themselves to school to bruise heart-tendrils, soul-blossoms that cannot live except by the tenderest care and the sunshine of love.

These styles of speech tell severely on the hearer, but more severely on the speaker. The worst execution of this kind of artillery is in its recoil. Sarcasm nourishes wickedness in the utterer of it under the pretense of exposing it in others. It finds a joy in discovering an object of its keen railleury, and lays the flattering unction to the soul that it is enhancing the virtue of the community, while it is only augmenting its own malignity. Wrong never can be perpetrated on others only; it injures the perpetrator.

(b) Slander. The perpetrator of this sin throws off all pretenses of doing good and gives himself to working evil for the love of it. He sees noble character built up, shining, gem by gem, through years of toil, made beautiful as the frost-work on the window. He cannot bear the sight of such beauty and goodness. He breathes the hot breath of slander upon it. He sees the loves of noble men—Damon willing to die for Pythias—and cannot endure that men should surpass his own heart grade of affection, and so sets himself to estrange them.

"They had been friends in youth;
But whispering tongues can poison truth;
And constancy dwells in realms above;
And life is thorny, and youth is vain;
And to be wroth with one we love
Doth work like madness in the brain."

He sees a man and a woman loving with all the joy of Othello and Desdemona, and his whole serpent nature writes and twists, like Iago, twisting all innocent things into signs of evil, making trifles light as air seen confirmations strong as proofs of Holy Writ; sees churches that Christ loved, and died for, which are recipients, as far as they are able, of his infinite love, that are preparing to be the bride, the Lamb's wife, without spot or wrinkle or any such thing, but he cannot endure them more than Satan could endure the sight of the joy of the pure pair in Eden. So he traduces their history, travesties their doctrine, maligns their motives, and would do for them what Satan did for our first parents in Eden, if he could. Like the South Sea Islander, who gets crazy with hasheesh, that he may run a-muck and vent his spite against all life, so men get deranged to strike with the tongue against all goodness. In each case it is fatal to the striker.

These seem like hard words to say, but slander is diabolical. The name Satan means traducer or slanderer. James says the tongue is set on fire of hell. And the first thing Satan did when out of hell was to slander the Almighty, insinuating that he envied the happiness of his creatures, and saying that "God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good from evil." It is necessary to see the culmination in order to fear the beginning. The essence of all slander is hatred of good, and envy of those who possess it. James makes this specially heinous by declaring that to slander men is to slander God, for "man was made in the image of God."

Slander does not often employ gross methods. The terrors of the law prevent that. The mediæval princes found subtle poisons that could diffuse their deadly venom through the fragrance of roses; so men offer the fragrance of praise with malevolent reservations.

"Damn with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer."

These are the modes of polite society, but they all spring from the same state of heart, and cannot be condemned in words stronger than the apostle's, for he says this state of mind is "earthly, sensual and devil-possessed."

Remedies for sins of speech: (a) Observe the inconsistency, the untruthfulness, of this state of mind. We are not to bless and curse out of the same mouth. The fountain gives not forth at the same place sweet water and bitter. The fig tree bears not olive berries. We are one thing or the other. And by the fruit of our lips we may judge of the heart. (b) Study to recognize good in others. When humanity was at its lowest ebb, Christ saw something worthy dying for in men. Saved sinners are to satisfy that unavoidable travail of soul. There is good in men for those who have eyes to see it. Blessed be the eye that sees the gold dust in the sand, the diamond in the dirt, the image of God in the most degraded man. (c) Love. This is the only cure. A charity that suffereth long and is kind, that envieth not, is not puffed up, seeketh not her own, thinketh not evil. Sent-

of a pure heart and faith unfeigned, charity looks on a struggling world seeking after good, or seeming good; knows that the world is often mistaken, or prefers a good of the lowest kind, but it kindly directs from mistaken into right ways, offers a higher good in the place of the lower, and adds the mighty power of encouraging words to run right ways and secure the highest good. Men of such spirit do indeed bless God.—Bishop H. W. Warren in S. S. Times.

Gems from Leviticus.

When a traveler to Europe, instead of going in the old familiar, well-trodden foot-paths of the tourist, seeks some comparatively untrodden by-way, and reports the results of his observations, we generally read his words with interest. His travels may not cover the classical ground of the ordinary tourist, or even take us amid scenes of universal interest. If many others followed him in his journey, we should perhaps soon tire of his studies, and very gladly turn back to the beaten paths. But once in awhile it is interesting and profitable to walk in less traveled roads and refresh ourselves with observations on our way. With this idea in mind, it needs no further excuse for calling attention to some of the rare and beautiful gems which sparkle along the way, as we carefully and thoughtfully travel over that too-much-neglected road that leads through Leviticus. To many it is real kindness to invite them as companions on such a journey. After having traveled over the road many times with wonder and delight, the following summary has grown into life, and may help others upon the same road. It is not claimed, on the one hand, that these are fair samples of the general contents of the book, or on the other that they are the sole gems in the book; but simply that they are the gems which most attracted a traveler. For convenience they are arranged under appropriate headings.

Giving God the best iii:6
Pardon for sins of ignorance iv:27-32
Purity demanded of God's ministers v:30
Warnings against idolatry vi:9-17
Lessons of the scapegoat vi:20-22
Atonement through the blood vii:1-14
Personal holiness xii:2
Honoring parents xiii:3
Generosity to the poor xix:9-17
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The Pacific.

SAN FRANCISCO, CAL.

Young Men Away from Home.

The second annual Thanksgiving dinner to young men, members of the Young Men's Christian Association, away from home, was given at the building, 232 Sutter street, last Thursday afternoon, and was a grand success in every particular. The dinner was served in the Lyceum Hall of the Association building at 3 o'clock, in which over one hundred and fifty participated. After singing an original hymn, written for the occasion by Mrs. F. C. Lipman of this city, grace was said by Professor Price of Salisbury, N. C. The following bill of fare was then enjoyed: Roast turkey, chicken fricassee, cranberry sauce, jelly, mashed potatoes, green corn, pickles, celery, apple pie, mince pie, pumpkin pie, cheese, coffee, cake, fruit, nuts and raisins. After the repast, each one was requested to rise and state his nativity, or the State from whence he came. It was ascertained that fifteen States in the Union were represented, and twelve nationalities, as follows: America, England, Germany, Holland, Scotland, Denmark, Sweden, Switzerland, Ireland, Canada, Norway and France. In the evening, a musical and literary programme was given in the parlors, which were crowded with young men only, and the day's festivities closed with a brief prayer service. Mrs. Governor Stanford and Mr. George W. Gibbs were amongst the most liberal contributors towards the dinner. Resolutions of thanks were passed to Mrs. Stanford and Mr. Gibbs, which were signed by the entire company of young men. The following ladies were among the most prominent who assisted in serving the dinner at the building: Mrs. John F. Myers, Mrs. H. J. McCoy, Mrs. M. M. Myers, Mrs. H. Blackwell, Mrs. Gibson, Mrs. Nolte and daughters, Mrs. Page, Miss Smith, Miss Hawley and Mrs. James G. Chown. Remarks were made by several young men expressive of their appreciation of the complimentary banquet tendered them by the Association. It was a fine company of young men, and many of them who were homesick and homesick at the opening of the day had these feelings removed for the time, at least, as they shared in the pleasures of the occasion.

The Young Woman's Christian Association supplied two hundred and sixty poor families with the provisions sent by Central Sabbath-school.

Puget Sound Ministerial Association.
The quarterly meeting of the Puget Sound Ministerial Association was held November 18th and 19th at Stellacom, with Rev. Charles E. Newberry.

Wednesday evening was occupied in public services at the Congregational church, during which addresses were made, concerning the gift of the Holy Spirit, by Revs. Otis, Rominger, Fowler, Greene and Bates. The following day was occupied with an exegesis by Rev. H. L. Bates of Seattle, on 1 John iii: 9; a paper on "The Authorship of the Epistle to the Hebrews," by Rev. H. L. Fowler of Point Madison, and another upon "Inspiration," by Rev. H. V. Rominger, considerable discussion being elicited by each subject presented. The following minute was adopted upon the death of Father Stewart:

"Whereas, It hath pleased God in his infinite providence to remove from among us our dear brother and a father in our Israel, Rev. William M. Stewart, a fellow-member in our Association;
"Resolved, That we recognize in the life of our brother thus taken a warm-hearted, earnest worker in the Master's vineyard, a faithful minister of Jesus Christ, and one who has toiled long and well in the field of his labor; a man of broad Christian charity, of deep piety, great humility, and yet bold and enthusiastic in the great moral reforms of his generation.
"Resolved, That we are grateful to God for having given to this region and to us such a true and faithful life—one who, though he held strongly certain views of Christian doctrine, never became impatient, or in any wise embittered by any criticism or opposition to those views, always speaking what he regarded the truth in love, thus presenting to us who are yet to live and labor an example in this regard worthy of our copy."
Our February meeting will be held in Seattle. S. G.

News Items.

The death of King Alfonso has made a profound impression in all the European capitals.

Mr. Gladstone is fearfully chagrined over the result of the British elections, and has abandoned all hope of more than the barest Liberal majority at best. He left Scotland on Saturday last, traveling by the night mail in order to avoid awkward demonstrations on the way.

A Buddhist in Ceylon has given 2,000 bricks for a new Wesleyan chapel. Another Singapore has given the land and 100 rupees for another chapel. Mohammedans in West Africa have placed their mosque at the service of Christian missionaries, who preach the gospel there.

The Journal of Education says that the American Board "has laid all civilization under obligation to it for the grand work it has done for the world," and that not only in a religious point of view, "but as a promoter of a knowledge of ethnography, geography, history, and general science."

The Methodist Church was established in Sweden less than 20 years ago. It now has 72 churches, 112 local preachers, 9,614 members and 3,192 probationers, and 161 Sunday-schools with 718 teachers and 9,420 scholars. Last year it collected \$16,823 for self-support and \$3,114 for the missionary society.

Publishers' Department

Entered at the Postoffice at San Francisco as second-class matter.

OF INTEREST TO ALL.

There is a great cry at present of the cheapness of dress goods and provisions; but go to the warehouses of the California Furniture Company, 220 to 226 Bush street. The low price of their magnificent furniture is terrible.

"BEAUTIFUL CRAFTON."

This celebrated health retreat is near the base of San Bernardino mountain, 2,300 feet above sea level, an altitude most desirable for invalids. Terms are reasonable, table good; always plenty of milk and cream. Address M. H. Crafts, Laguna P. O., Cal.

"CHARLES EGBERT CRADDOCK"

(Miss Murfree) has written a short serial story called "Away Down in Poor Valley" for the Youth's Companion, which also announces serial stories by J. T. Trowbridge, George Manville Fenn, C. A. Stephens, and others.

GOOD ADVICE.

If you are at a loss how to furnish up a room, flat or house, go to the California Furniture Company, Nos. 220 to 226 Bush street. State the case, and you will be honorably assisted.

CATARH.—A new treatment has been discovered whereby a permanent cure of this hitherto incurable disease is absolutely effected in from one to three applications, no matter whether standing one year or forty years. This remedy is only applied once in twelve days, and does not interfere with business. Descriptive pamphlet sent free on receipt of stamp, by A. H. Dixon & Son, 301 King street West, Toronto, Canada.

Any one wishing to heat or light their homes well and cheaply, should call and examine the stock of gas, oil and gasoline stoves, hanging and table lamps, at J. F. Myers & Co., 809 Market St. The firm will occupy a large store at 803 Market St. on January 1st, and will sell at reduced prices during the month of December, on account of removal.

ENTRERS PACIFIC. We will keep our advertisement running another month if one person sends an order during the month, and mentions your paper.

SMITH'S CASH STORE, 115 Clay street. [Will our readers take notice, and help themselves and us?]

Those who preach, lecture, declaim or sing will do well to find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists, at 25 cts., 50 cts. and \$1.
Glen's Sulfur Soap cleans and beautifies.
German-Cura-Remover kills Corns, Bunions, etc.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 minute, 25c.

"Where shall I buy a good hat?" "At Herrmann's, 336 Kearny street," is our ready reply. We wear his hats, and so do very many of our friends, and are satisfied. He has recently doubled the size of his store, which shows deserved prosperity.

Inflammation, coughs, catarrhs and pneumonia, resulting from colds, may be cured by Ayer's Cherry Pectoral. It allays the inflammation, removes the irritation and soreness, soothes the organs, and restores the sufferer to health.

We recommend the house Carroll & Tilton, 873 Market street, whose advertisement see in another column, to our friends for clothing, etc. We have bought of them with entire satisfaction. Their prices are very reasonable.

In most large cities is to be found the clothing house of Nicol & Co. They have a fine store in this city, at 816 Market street. We have always found them square, fair men to deal with, and prices very reasonable.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco by the day, week or month, with or without board, at low rates, please call at office of, or send to, THE PACIFIC.

An intelligent Christian lady, with experience, wishes a position as housekeeper. We recommend this lady from personal knowledge. Address, Housekeeper, Box 2348, San Francisco, Cal.

Perkins & Wilson, whose dry goods store advertisement is in another column, are our sort of people. We recommend our friends to trade with them, as we have long done with great satisfaction.

Mrs. Hart's Lunch Rooms, 509 Montgomery street, are a "Home" place. For a long time she has furnished the Congregational Club dinners, so much liked.
Schafer & Co., 11 Montgomery street, give excellent food and excellent material. Our many friends who have tried their clothing are well satisfied. Give them a call.
Hess & Irving, 219 Montgomery street, sell good silk umbrellas cheap; also, all kinds of gentlemen's underwear. See their advertisement.
Three months' treatment for 50c. Piso's Remedy for Catarrh. Sold by druggists.

CHRISTMAS!

WE SHALL HAVE AN UNUSUALLY NICE selection of Holiday Goods. Books from the various publishing houses have been received. The stock comprises a choice lot, suitable for rewards and prizes for children and youth, as well as a plentiful supply for persons of mature years.

Christmas and New Year Cards

In great variety, as full an assortment as will be found anywhere, and at remarkably low prices.

AMERICAN TRACT SOCIETY

757 MARKET STREET,
San Francisco, California
Geo. C. McConnell, Depositary.

THE YOUTH'S COMPANION.

ANNOUNCEMENTS FOR 1886.

The aim of the Companion is, to provide the best matter for the instruction and entertainment of its subscribers. In pursuance of this purpose, we announce important accessions to its list of Contributors, that already includes nearly all the distinguished Authors of this country and Great Britain, and some of those of France and Germany. A few selections from the Announcements for the year 1886 are given below.

Illustrated Serial Stories.

A CAPITAL SERIAL FOR BOYS, by
IRON TRIALS, a Thrilling Story, by
AN ANONYMOUS LETTER, by
QUEER NEIGHBORS, by
AWAY DOWN IN POOR VALLEY, by

J. T. TROWBRIDGE.
GEO. MANVILLE FENN.
M. R. HOUSEKEEPER.
C. A. STEPHENS.
CHARLES EGBERT CRADDOCK.

Adventures.

ARCTIC ADVENTURES, by
THE SLAVE CATCHERS of Madagascar, by
AMONG THE BREAKERS, by
CANADIAN ADVENTURES, by
ADVENTURES OF STOWAWAYS, by
MY ESCAPE FROM MORRO CASTLE, by a Cuban Patriot, by
A BOY'S ADVENTURES IN MONTANA, by
MY ADVENTURE with Road Agents, by
EXPLOITS with Submarine Boats and Torpedoes in Naval Warfare, by

Lieut. GREELY, U. S. N.
Lieut. SHUFFELDT.
C. F. GORDON CUMMING.
E. W. THOMSON.
WM. H. RIDING.
JUAN ROMERO.
JAMES W. TOWLE.
FRANK W. CALKINS.
T. C. HOYT.

Natural History.

INCIDENTS OF ANIMAL SAGACITY, by
NEW STORIES from the Fisheries, by
DOGS WHO EARN THEIR LIVING, by
STORIES of Old Trappers and Fur-Buyers, by
AMUSING SKETCHES of Whale-Hunting, by
PERILS OF PEARL DIVING, by
THE ROGUE ELEPHANT, by
THE KEEPERS OF THE ZOO: or Anecdotes about Animals, gleaned from the Keepers of the Zoological Gardens, London, by

REV. J. G. WOOD.
Prof. SPENCER F. BAIRD.
JAMES GREENWOOD.
F. W. CALKINS.
A. F. MYERS.
Col. T. W. KNOK.
W. T. HORNADAY.
ARTHUR RIGBY.

Special Articles.

CHANCES FOR AMERICAN BOYS, by
DRAMATIC EPISODES in English History, by
GLIMPSES OF ROUMANIA, by
A MUSIC LESSON, by the Famous Singer,
OBSCURE HEROES, by
THE VICTIMS OF CIRCUMSTANCES, by
THE SPEED OF METEORS, by
OUR FUTURE SHOWN BY THE CENSUS, by
ADVICE TO YOUNG SINGERS, by

THE MARQUIS OF LORNE.
JAMES ANTHONY FROUDE.
THE QUEEN OF ROUMANIA.
CHRISTINE NILSSON.
CANON FARRAR.
WILKIE COLLINS.
RICHARD A. PROCTOR.
FRANCIS A. WALKER.
CLARA LOUISE KELLOGG.

ADVICE TO A BOY ENTERING COLLEGE, Four Papers, by
President C. W. ELIOT, of Harvard University.
President NOAH PORTER, of Yale College.
President F. A. P. BARNARD, of Columbia College.
Professor MOSES COIT TYLER, of Cornell College.

Useful and Practical.

BOYS WHO CAME FROM THE FARM, by
VIOLIN BOWING—Buying a Violin, by
LOCKS AND KEYS; or Wonders of Locksmiths, by
SMALL STOCK-RAISING for Boys, by
SHORT-HAND AS A PROFESSION, by
HOW TO FORM a Young Folks' Shakespeare Club, by
HOME-SEEKING IN THE WEST—Homesteading—How Land is Pre-empted—Farming and Irrigation—How to Secure Land by Tree Culture, by

H. BUTTERWORTH.
ROBT. D. BRAIN.
H. E. WILLIS.
LEMEUEL PAXTON.
HERBERT W. GLEASON.
Prof. W. J. ROLFE.
E. V. SMALLEY.

PERSONAL ANECDOTES of John Marshall, by
DRIFTED IN: A Story of a Storm-Bound Train, by
EXPLOITS OF AMERICAN BICYCLISTS, by
A RAW RECRUIT, and What Happened to Him, by
STORIES OF LETTER-CARRIERS, by
THE PERILS OF PRECOCIOUS CHILDREN, by
A BOY at the Battle of Fredericksburg, by
THE "CRITTER BACK" REGIMENT, and Other Tales of Old Campaigns, by

J. ESTEN COOKE.
OSCAR KNOX.
BENJ. F. SPENCER.
A. D. CHILDS.
T. W. STARKWEATHER.
Dr. W. A. HAMMOND.
THOS. S. HOPKINS.
AMOS MURRAY.

Illustrated Sketches.

YOUNG MEMBERS OF THE HOUSE OF COMMONS, by
AMONG CANNIBALS, by
THE PRINCE AND PRINCESS BISMARCK, by
LORD TENNYSON AMONG HIS FAMILIARS, by
FIGHTING THE ARCTIC COLD, by
AN EDITOR'S EXPERIENCE IN THE WILD WEST, by
LIFE IN TURKEY, by the U. S. Minister to Turkey,
TRICKS OF MAGIC AND CONJURING EXPLAINED, by
BITS OF TRAVEL IN SOUTHERN CALIFORNIA and Santa Fe, by

H. W. LUCY.
JOSEPH HATTON.
MRS. E. M. AMES.
BRAM STOKER.
Lieut. SCHWATKA.
J. L. HARBOUR.
Hon. S. S. COX.
"PROF. HOFFMAN."
HELEN HUNT JACKSON.

The EDITORIALS on leading events at home and abroad will be fundamental in character, and marked in their impartial treatment of the subjects discussed. The CHILDREN'S PAGE will be a special feature, as heretofore, and will be filled with stories, jingles, and pictures adapted to the youngest readers.

FREE TO JAN. 1, 1886.

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